

Compendium of  
HOUSEHOLD



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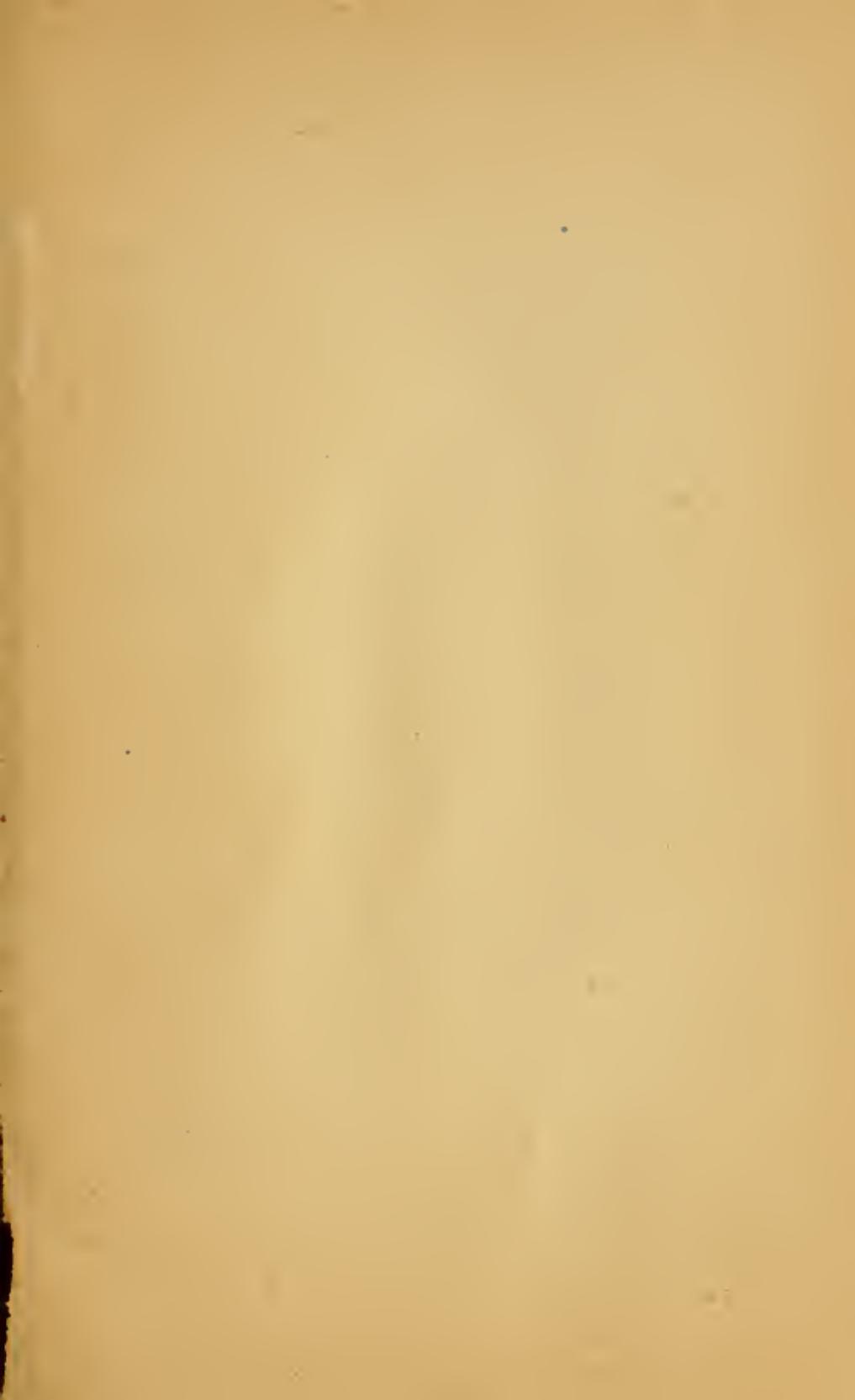
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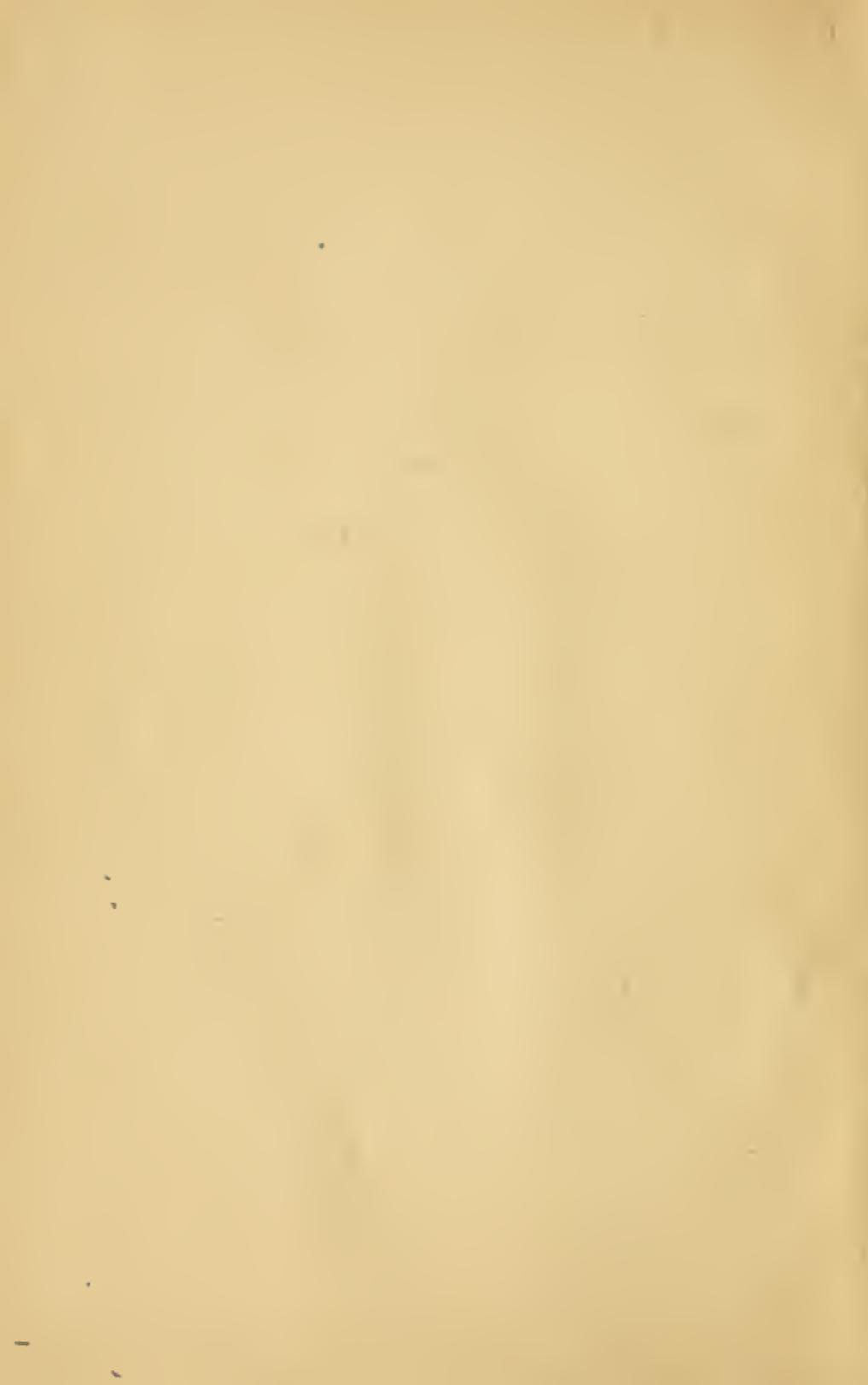
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# HOUSEHOLD SCIENCE;

OR,

## PRACTICAL LESSONS

IN

## HOME LIFE.

BY

THE AUTHOR OF GOLDEN SANDS

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## INTRODUCTION.

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### I.

This little book contains a multitude of details which may appear tiresome to a thoughtless young girl.

“—Household details at sixteen, when the heart has wings, and the imagination keeps before our eyes the enchanting future of our dreams !

“—Household details, all that is most material in life for us, who feel our souls raised by poetry above the realities of existence !

“—Oh ! leave us yet our bright dreams and aspirations !

“Later ! . . .”

No, my child, *now*, these details will be useful to you, they are specially written

for you, and it is your mother, not we, who offer them to you.

Present this book to her, ask her to look over it, and if, with your usual obedience, you submit to study it, rest assured that the details contained in it will later spare you many regrets and perhaps many tears.

Although less pleasing, my child, they are of more value than your dreams.

They will teach you *to be useful*; and is not that the most beautiful dream a young girl can have?

## II.

You who have preserved your mother's teaching in your heart will love this book. You will love it because it will recall your childhood, and a thousand little memories of home, with little details of economy and comfort which you witnessed, and now long to practice that you may help those whom you love.

Therefore we cheerfully dedicate it to you.

It was from one of you we received the most agreeable praise we could possibly desire, and it proved to us the truth of our labor. We read a few chapters to a young girl, she listened with pleased attention, then suddenly interrupted: "My mother does all that," she exclaimed, happy to find her mother's picture traced in these pages.

Oh! how we wish that each of you would find herein the memory of your mother!

### III.

We have written this work in the motherly presence of the Blessed Virgin in her little household of Nazareth. A picture of the Holy Family is before us. St. Joseph and the Blessed Virgin are at work in their modest little dwelling, the Infant Jesus seems to go from one to the other, seeking to help them.

Children, at present, imitate the eagerness of Jesus to help and obey His parents, and later, instructed by our lessons, the wise counsels of your teachers, and aided by experience, you will imitate Mary providing for the wants of those about her.

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# HOUSEHOLD SCIENCE.

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## PRELIMINARY CHAPTER.

**Definition.—End.—Division.**

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### WHAT IS HOUSEHOLD SCIENCE?

1st. Household Science is the art of employing for the *welfare* and *comfort* of a family all the resources which Providence places at our disposition.

### HOW TO PROCURE THE WELFARE AND COMFORT OF A FAMILY.

Household Science, which many young girls consider wholly a material science pertaining only to the kitchen and poultry yard, procures us this welfare and comfort

by teaching us to *preserve*, to *repair*, to *utilize*, and to make the most of our resources, or in other words, it is the union of all those human virtues which tend to make life as happy as it can be on earth.

This science has as auxiliaries to help us in acquiring these virtues:

*Labor and economy*, which teach us to lay up our resources ;

*Order and neatness*, which help us to preserve them ;

*The knowledge* we have acquired and the lessons of experience, which teach us to *utilize* them ;

*Industry and activity*, which help us to repair them ,

Finally, *the teaching of good taste*, which helps us to embellish them.

Do you not think that if all these human virtues reigned in a family they would bring joy, peace and plenty ? And if they find already reigning in it true Catholic piety, which consists in purity of soul preserved by means of the Sacraments ; in a

filial confidence in God, which beholds Providence disposing events for the good of all ; in that devotion which forgets self to help others ; in that goodness, finally, which pardons faults and sees not defects, would not such a family be a reflection of heaven ? And if you were told it is upon you, my young friend, that all this depends, would you not be proud, and would you not instantly set yourself to work to begin your mission of making others happy ?

#### WOMAN'S MISSION IN THE FAMILY.—ITS QUALITIES.

. The happiness of a family depends almost entirely on woman, to whom is confided the government of this little interior kingdom ; the other members bring from without the elements of comfort, but without assistance these elements would remain unproductive. "No good," says Fénelon, "can be effected in the household without woman."

Behold, also, how the Ancients considered her. She is, say they, the *magistrate* who dictates the laws and causes them to be observed. If God has given her exterior graces, it is solely to make her authority loved. Now, the essential qualities of a magistrate are knowledge and good sense.

She should make the tour of her house as a *governor* does of his province, and only trust to her own superintendence, therefore she needs vigilance and tact.

She should inspect the persons and things of her household, as a *general* inspects his troops, insisting that everything should be in its place and perfectly neat, consequently she must possess in an eminent degree a spirit of order, and good taste.

Like a *queen*, she should praise and reward, reprove and punish, and encourage each one by her example.

Finally, like a *mother*, she should make the happiness of the household and take minute care of the health of all.

What prudence, what amiability, what tact, does she not need?

Is not your mission a very beautiful one? But you will fulfil it perfectly only on one condition, that is, that you be a Saint.

#### NECESSITY OF HOUSEHOLD SCIENCE.

As the interior of the family is confided to woman, she would be essentially lacking in a moral obligation if she failed to learn the duties she must fulfil, and these duties constitute *Household Science*.

God will very severely judge one who through ignorance or want of order has impoverished, caused the ruin, or even the unhappiness of a family!

Poverty is rarely caused solely by untoward events. Thus when pecuniary troubles fall upon a household, go to the bottom of the trouble and you will generally find one of these four passions, extravagance, vanity, gambling, or speculation. The first two come from woman;

if she be virtuous and clever (these two qualities must be united) she can often remedy the two last. This cleverness, which is only the result of *instruction united with tact*, is not innate, it must be acquired.

Good will and experience may in the end supply for want of instruction ; but solid principles, well understood, powerfully aid the always rather rude lessons of experience, and prevent many abuses which if at first ignored grow, and becoming firmly rooted, make the misery of a life.

“Appeal to your mother,” wrote a lady to a young girl, “and beg her to teach you the difficult and important art of keeping house.

“While you are with her, your ignorance may not cause you much trouble, but a time will come when you will bitterly regret missing the precious opportunity of acquiring some experience.”

## OUR OBJECT.

It is this experience, which in proportion to your age, we wish to give you in this little work.

We are incapable of supplying the lessons of your mother, but we would prepare you to receive them by suggesting some general principles which you will learn to develop at her side. Study these principles well, you will need them all your life.

You will not always be a child ; soon Grammar, Analysis, History, Geography will be only vaguely useful to you. Household Science will daily help you to conduct yourself wisely and prudently.

Moreover, this Science is specially yours ; the studies which relate to our position must be like home where we remain day and night, and the other studies, literary or historic, like the gardens and houses of our friends where we go to pass a few pleasant leisure moments, where we walk

and amuse ourselves, but do not sojourn.

#### AUTHORITIES.

We conclude this preliminary chapter by transcribing a few pages supporting our remarks on the necessity of studying household science.

Mme. Campan, in her *Memoirs*, giving an account of the system of education pursued in her house of Ecouen, says :

“ My pupils when old enough to exercise their judgment appreciate why I insist upon their keeping their effects in order, and sweeping the class rooms ; so far from reproaching me later for the penance which may have been inflicted upon them for failing in these duties, they thank me for the salutary habits they thus acquired.

“ Nevertheless it must be acknowledged that the art of keeping house cannot be practically acquired at school ; we can only demonstrate its usefulness.

“ I think that the pupils should be

obliged to make their beds, sweep their rooms and class rooms, and even wait on table ; their dresses, linen, and everything should be made by themselves.

“I tried to teach my young girls to wash and iron, and one year I was even anxious to teach them how to preserve vegetables for the winter, and to make preserves. . . . But I soon repented of trusting delicate muslin to their over-heated irons, and particularly fruit and sugar to their invariable greediness.”

Mme. Julie Borde gives some counsels which evince a good deal of experience.

The following is a short extract from them :

“. . . A woman should be instructed in everything relating to domestic affairs. She should know how to prepare a meal, to preside at table, she should know the necessary precautions to take in providing for a household, the current price of provisions, and the quantity required for a certain number of persons.

“ It is no less necessary that she herself should know how to economically make things which are very expensive when ordered at a confectioner's. There are persons foolish enough to refuse their daughters practical instruction in domestic economy, absurdly deeming such knowledge useless and beneath their rank. *But all knowledge relating to the economy of a household, is as necessary in the education of a lady as reading and writing.*

“ It is important, then, that in educational institutions for young girls, the pupils should occasionally have some practice in domestic economy.”

“ The usual practical knowledge of all that relates to domestic economy is of absolute necessity for women,” writes Mme. Sirey.

“ A mother of a family should herself know how to execute all that she orders.

“ Experience proves that there is no social position which can secure her from the chance of one day being obliged to

attend to her own kitchen, to the mending, making, washing of her clothes, and to the personal care of her house.

“ Nature has made her the provider, the instructress, the nurse of all belonging to her.

“ Her contempt or ignorance of the details and duties which alone make women useful, necessary, and respected, is a proof of a bad education, and little elevation of soul.

Fénelon, whom we must always bear in mind when there is a question of the education of girls, says :

“ Form the mind of a young girl for the things she must do all her life. Teach her domestic economy, and the care she should take of her income.

“ From childhood accustom her to know how to govern, to make up accounts, to conclude a bargain, and how each thing should be made in order to render it most useful.”

These and many others are the author-

itics who gave us the idea of this work ; we have undertaken it at the instance of wise teachers, persuaded that the most flattering praise an educational institution can receive, comes from the lips of a mother who can say my daughter is capable of taking my place in the household.

#### DIVISION OF THIS TREATISE.

The end of domestic economy then is to ensure the welfare and comfort of the family. These two things, though resulting one from the other, can be studied separately, and will therefore form the divisions of this treatise.

The welfare of a family is secured by wisely employing, and if possible increasing its income.

The comfort of a family is effected in general by order, without which no happiness is possible.

Hence the following divisions:

First. *The administration and increase of the family income.*

Second. *The comfort of a family.*

## FIRST PART.

### **Administration and Increase of the Family Income.**

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This first part will be composed of a few rules, the development of which embraces nearly all the necessary details in the management of a house.

#### **FIRST RULE.**

##### **KNOW YOUR INCOME AND REGULATE YOUR EXPENSES ACCORDINGLY.**

So does the prudent man in the gospel who wishes to build, thus meriting the praise of Jesus.

*“Which of you,” says St. Luke, “having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it? Lest, after he hath laid the*

*foundation, and is not able to finish it, all that see it begin to mock him."*

Therefore, the first thing you must be provided with, even if you have only charge of yourself, is an account book, in which you will write first of all your income, then your receipts and expenses, thus making it the regulator of your exterior life.

But in calculating your income, beware of deceiving yourself with the hope of wealth to come.

Do not count as belonging to you what only rests on a *contingency*, regulate your expenses according to what you *possess*, not what you *hope* to have. And at the head of the page for expenses write, that you may ever have them in mind, the following precepts from the gospel, the truest of all books :

*"Lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume, and thieves do not break through, nor steal.—Mat. 6, xx. Seek ye*

*therefore, first the kingdom of God and his justice, and all these things shall be added unto you.” Mat. 6, xxx.*

And the following maxims, all the fruit of experience:

‘There is something more essential than giving pleasure, it is supplying necessities.’

“The true method of becoming rich and acquiring means to be charitable is to know how to deny ourselves what we do not need.”

“If one would not be poor he must spend at least one cent less than his income.”

#### THE PORTION OF THE POOR.

When you know the amount you have to spend during the year, begin by setting aside the portion of the poor, which is also that of God.

By serving them and making them your first object, you secure abundant blessings from heaven on the share which re-

mains to you. Make their portion very large ; you will never be impoverished by alms-giving. Resolve that you will give so much every week or every month, and regard this money as sacred.

There will probably be circumstances when this sum will not be sufficient · you are free to add to it by retrenching from your own share, but you must never diminish it.

*Giving to the poor, it has been said, is lending to God;* and each time that a poor person receiving an alms from you says, God reward you ! even though it be said from force of habit, you may be sure that God assents to this petition of one of his children.

#### DIVIDING THE INCOME.—DO NOT GO BEYOND IT.

The portion of the poor once determined, divide what remains and see what you have to spend by the day or month,

then estimate the sum you can spend for the house, household supplies, and for dress, and beware of going beyond it.

If your regular income is not sufficient for all your wants, work.

“A person is not poor,” says an economist, “because he has nothing, but because he does not work.” Assiduous work always sustains one, and, moreover, destroys a love of luxury, and endears home to us, where we can live so economically when we wish.

#### WORK.—DEBTS.

We suppose you to be beyond the reach of want, and even in the enjoyment of comparative ease, but is it any reason why this counsel, to work, to be industrious, should not apply to you?

Beware, if you do not actually need to work for your own maintenance, you require it for *occupation*, to save yourself from *ennui*, from yielding to idle gossip.

and from being overcome by sensuality. When the Angel of Industry is driven away, or even neglected, the devil of idleness and caprice takes his place ; idleness and whims ruin the most opulent families.

You need to work to obey the precept of God, who wishes that all creatures should labor, and finally, you need to work, that you *may not fall into indigence*.

Doubtless, others work and lay up for you, and here we only consider you as charged with preserving the income which is furnished you, but if you lose the love of labor, you lose other qualities, vigilance, accuracy, and a love of order.

And to remedy the consequences which follow the loss of these qualities you have recourse to loans and debt.

Then, woe to you !

We remember a mother of a family, whose dying lips uttered the following words as the most important of all counsels :

*At least, my child, have no debts.*

Nothing insensibly ruins, darkens life, and destroys happiness, like debt.

Nevertheless this risk is incurred by those who neglect the simple and elementary rule of making a clear and exact division of their income, and have not the self-control to keep within it.

Make no purchase then, however unimportant, without being very certain that your income will allow it. Wait, manage, calculate. Rigorously oblige yourself at the *end of each month*, I dare not say *week*, to make up your accounts, to arrange the balance of your receipts and expenditures, that you may thus arrest yourself on the slippery precipice of artificial wants, or the exactions of vanity.

If you perceive a deficit, a debt, allow yourself neither rest nor relaxation till you have rectified it. We will tell you later how it may be done.

A debt in household accounts is like a rent in a garment, it will continue to grow unless it is immediately repaired.

DETERMINE A CERTAIN SUM TO BE LAID  
ASIDE.

Be careful not only to keep within your income, but try to put aside a little sum of money each year to provide for unforeseen accidents: a long sickness, or any loss in goods or money. It will also be the means of affording you those intimate joys of heart and soul which must not be neglected in a family.

According to Lord Bacon, any one who wishes to keep his affairs in good condition should not let his expenses exceed more than half his income; if he would become rich, they should not exceed a third of his income.

This is exacting a good deal, and I do not ask you to go so far, but I would like you to have hidden in a corner of your drawer, a little purse, which you will fill by denying yourself a multitude of fancies which your position admits, but the

privation of which will disturb neither your rest at night, nor your good humor during the day.

I do not wish to dwell too much on the misfortunes, the pecuniary troubles which fall suddenly on a household, and destroy all its comfort, if there is no provision wherewith to meet the first wants, or the expenses of a long illness which not only causes a cessation of labor, but absorbs a large portion of the ordinary resources.

At your age these reflections may not be appreciated, but are there not moments in life when we must prove ourselves more generous?

#### USEFULNESS OF THE SUM SET ASIDE.

When for example there is question of a good work which saves the honor, the liberty, sometimes the life of a family and attaches devoted hearts to us forever, how fortunate we are to have this treas-

ure, the result of our trifling self-denials from which we may freely draw what is thus needed.

When there is an unexpected opportunity for some pleasure party of which we will long retain the pleasantest recollections.

Or a pleasant trip to which we have long looked forward, and which delightfully breaks the monotony of life.

Or when there is an opportunity of receiving old friends of former years, whom we keep with us *as long as they will remain*, and whose presence makes our hearts grow young again.

Or, finally, when there is question of a handsome or useful present of some object to a member of the family, who has long had a desire for it, but who could not, or would not venture to procure it for himself, or a soft garment for an aged relative, or a comfortable arm-chair for an infirm grandparent, or rare flowers or a valuable picture for a brother, a friend, whom we

know is a lover of such things. It is no deprivation to set aside money for such pleasures of the heart ; it is cultivating happiness, and each time that you add anything to your little reserve, you can say to yourself, this is to buy happiness

#### MEANS OF RECTIFYING THE DEFICIT.

Learn how to restore the balance between your receipts and expenditures, when you perceive a deficit.

The portion set aside for these intimate joys of the heart should, like the portion of the poor, be considered sacred and should never be used for any other purpose, unless to cover the expenses of illness or some sudden loss.

Sometimes the reserve will not wholly cover these expenses, then practice economy. How admirable is this art of economy when we earnestly devote ourselves to it. Once we have tried it we find a surplus everywhere, in everything.

First of all, clearly understand your position, and estimate what retrenchments will enable you to say, *in so many months my accounts will exactly balance!* Then set to work.

Do not economize in the quantity, but rather in the quality of the food, which can always be good, without being dainty. Plain meals a few days in the week will soon make a great difference in your accounts.

Then is there not a *surplus of seasoning* or dessert which only serves to overexcite the palate, without satisfying the appetite? Be inflexible in banishing such superfluities, except upon grand occasions. Simple wines are healthier than the more expensive, and pastry overloads the stomach.

Are there not superfluities in our toilets, such as expensive essences and perfumes, which could be advantageously replaced, by the ordinary toilet vinegar and simple aromatic plants of the woods?

Is there not an *extravagance of literary vanity*, such as subscriptions for frivolous magazines, fashionable journals, which we scarcely read, and frequently only receive for effect?

Withdraw these subscriptions for six months, it will be a real economy of time and money.

Is there not an *extravagance in fancy work*? Instead of an embroidery with which you nonchalantly and dreamily occupy yourself, take linen to mend, cut and make your ordinary garments; you will economize the money you would otherwise be obliged to give a seamstress, and you are at least satisfied with your work. Know how to wait a month longer for an article of furniture, or toilet, which you have done without for a year. It is a great point in unnecessary expenses to know how to gain time.

Wear for a month longer that garment, which you intended to cast aside, because it *was old-fashioned*; with a few repairs it will still be very useful

Remain at home a little more, and you will spare the expense of a toilet for those parties, whither your vanity would have led you, and whence you would have returned with vexation and perhaps even remorse.

See few fine things, that you may not desire them, and be more industrious, that your imagination may not have time to suggest fictitious wants.

In a word, do not retrench necessities but superfluities; and when we set to work in earnest we find many superfluities about us. And if sometimes our economy must include necessities, oh! let us hide the painful fact as long as possible from those we love.

Let us suffer a little more to spare them.

Oh! one can live so well upon little, when she has a generous, devoted heart.

Is it necessary to go further and mention selling your handiwork as a means of rectifying this deficit?

Alas ! there is more than one household apparently in easy circumstances, and obliged to make a certain appearance in society which is only maintained by the monthly or yearly earnings of one or two members of the family.

Then it is the lot of poor woman to impose upon herself every day, and sometimes far into the night, several hours of serious, earnest, weary labor, that she may with small sums increase the scanty income.

But watching, working, using her eyes, are nothing to a woman's devotion, and under the inspiration of her heart her industries seem to multiply and become more tasteful.

But *selling* this work is the hardest part of her task. Oh ! one must go through such a trial to comprehend it ; you must have felt the color rise to your cheeks when you found yourself obliged to offer the result of your prolonged vigils to an indifferent merchant who offers you a small

sum with a disdainful smile which seems to say: How can a lady like you require this money?

However, if it were only hard, but it is *humiliating*. No, my child, banish this word; it is not christian, for poverty never humiliates one, but it is trying not to find a considerate buyer!

O! my child, should God send you such trials, let your heart carry you back to your early years and seek counsel and comfort from your teachers, who probably will do more to assist you than a mother can.

And in this school was there not a kind friend to whom you confided all the troubles that disturbed the peace of your heart? If this good priest, the friend of your soul, has not been called to his reward, seek him and confide your trouble to him.

While you were happy he permitted you to forget him; but now that misfortune has come to you, he will remember, you may be sure, that in the past you were long his spiritual child.

A FEW WORDS ON THE HOUSEHOLD BOOK  
OF EXPENDITURES AND RECEIPTS.

To keep an account of these you require only two books; we are going to make them as simple as possible.

I.

In the first, called *current expenses*, you daily note the expenditures and receipts. Here is a model of the book which will enable you from the time you leave school to render an account to yourself of the employment of your money.

DATES.	RECEIPTS	DETAILS.	EXPENSES PAID.	EXPENSES DUE.
Jan. 1867.				
1st	\$300			
"		Remaining in my cash box from December.		
"		Alms.	\$3.00	
2nd		To the cook.	\$15.00	
"		Bought a dress.		\$36.50
3rd	\$35 50	Received from— for—		
"		Paid for dress purchased on the 2nd.	\$36.50	

N.B.—This book of current expenses should be regulated each evening, or better still, if possible, the moment the expense is incurred. Therefore we advise you to leave it open on the table in your room, that it may remind you that you have something to write.

2nd. The current expenses should not be expressed in details. For example, if the cook has her book where the price of each article is put down, you need only write in your book when you are regulating your expenses: *To the cook so much.*

The second book, called a *ledger*, is a little more complicated, but offers, however, no great difficulties. It should contain first, a list of the sources of your yearly income, whether fixed or fluctuating. A list like the model below, as well as the one which follows, may answer for several years:

#### LIST OF MY REVENUES.

	REC'D 1867.	REC'D 1868.	REC'D 1869.	REC'D 1870.
Rent from—				
Annuity.				
Rent from —				
Produce of my work.				
Salary from—				
Total.				

A list of yearly expenses which when regulated are generally about the same:

LIST OF MY OBLIGATIONS.

	PAID 1867	PAID 1868.	PAID 1869.	PAID 1870.
Taxes on—				
Salary to—				
Servants				
Interest to be paid on—				

A list of general expenses which include current expenses and a list of one's pecuniary obligations, require but twelve pages a year, and a half hour at most every month; the book affords you an opportunity of regulating your expenditure according to your income, and above all, allows you to see what you can modify or retrench in order that your accounts may balance.

## LIST OF GENERAL EXPENSES.

	PROVISIONS.	HOUSE.	UNFORESEEN EXPENSES.	PLEASURES.	FOR MYSELF.	FOR . . . . .
Jan'y						

*Provisions:* Under this title you write all that comes on the table, whether bought in large or small quantities, particularly when the expense has been more than usual, owing to a dinner-party, or the visit of a friend.

*House:* Rent, taxes, fuel, light, servants' wages, washing.

*Unforeseen Expenses:* Physician, medicines, objects broken, renewed, expense of correspondence.

*Pleasures:* Money given to the poor, to the church; objects of luxury, subscription for magazines, music, journeys.

*For Myself:* Clothes, shoes, toilet articles.

If I am so fortunate as to be able with my means to support a relative, or contribute to the support of a family. . . I will write in the last column—pension to be paid. All that we have written on this subject is really more difficult to read than to practice; once your books are made, you do not know how interesting you will find it, to mark all these details.

And this order, which in point of fact is wholly exterior, gradually penetrates into your interior life; one accustoms herself to regulate her conscience and her moral life as she regulates her expenses and her material life.

## SECOND RULE.

### TO KNOW HOW AND WHEN TO BUY.

#### I.

##### BUYING.

Buying requires tact, discernment, a habit of observation, of patience, and a little good luck. It is already evident that it is not an easy science.

Without developing the qualities we have just mentioned we should simply say that knowing how to buy consists in a knowledge of the quality and price of things.

This science can only be slowly acquired through the lessons of experience ; and we highly commend the practice of those mothers of families who with a servant do their own marketing accompanied by one of their daughters in order that she may learn how to supply the wants of a household, and judge for herself with-

out the advice of the seller, which is likely to be given in his own interest.\*

### IS IT NECESSARY TO BARGAIN ?

It is complained that women always bargain, yet one is sometimes obliged to, on account of the bad faith of many merchants.

However, we would bargain less if we were better acquainted with the current

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\*We know of a boarding school where the older girls towards the end of the year, accompany and assist their teachers in the different wholesale purchases, which are made for the house, and after the first general washing they are sent for to witness the distribution of the linen, how it is ironed and put away, that they may know its quality and distinguish the fabrics, and finally as a species of recreation and reward they are permitted to go into the kitchen and prepare a little collation for their companions. To be sure this last exercise does not teach them too much economy but it accustoms them not to be afraid of the heat of the kitchen fire or the large cooking apron, and teaches them the use and price of a great many things which they do not know.

We have seen big girls take the prize of general history and natural philosophy who did not know how to make a cup of tea, and were quite astonished to learn that eggs were used in custard.

prices and value of the objects we are purchasing. If you wish to avoid discussion make the merchant a reasonable offer, politely resist his solicitations and if you are not satisfied go elsewhere. The merchant has a sharp eye, he sees quickly whether he is dealing with a novice or with one who understands shopping, your manner alone of asking for, examining and choosing the merchandise will acquaint him with your knowledge on the subject, and if he sees that it is not your first attempt, if you are decided and polite, he seeks to deceive you less than he would another.

He discovers very quickly also from your manner and particularly from your words whether he is dealing with one of those foolish women, who want to bargain no matter what the price is, who are never satisfied with anything, who have a habit of examining and having all the goods spread out before them and who frequently shop for mere pastime.

You either need to buy, or you do not. Make up your mind beforehand what you want. If you do not wish to buy, what do you go to the stores for? To weary the merchants and waste your money.

#### HOUSES WITH A FIXED PRICE.

In houses where the prices are fixed, shopping is more simple; but you must still pay attention to the goods you buy.

Those wonderfully cheap bazaars where nearly all their stock is the same price, such as dollar stores, are bewildering from their variety, and easily tempt one; but it is rare that you are not deceived in what you buy. No article, no matter how it appears, is worth more than it is marked; two-thirds of them are worth less, and could be bought cheaper elsewhere.

Deal as much as possible with well-known and richly stocked houses; you will not pay more for what you get, and it will be fresher and of better quality.

Before choosing your usual trades-people try of course what those within your reach have to offer, but when you have once made a choice rarely change.

Good houses have to sustain their reputation and their custom also.

Pay in ready money, or regularly at certain fixed periods twice or three times a year; you will be better served, and you will pay less for what you get. Merchants know very well how to deduct from what they sell the interest on the money you withhold from them. The same rule applies to your employees, if you wish to be well served. A dress-maker, for example, will not keep you waiting for your dress beyond the time fixed for it, when she knows that her money is ready for her and will be given to her in exchange for her work.

Choose the stores in the neighborhood of your house, if the prices are equal, or even though you should have to pay a few cents more; you will save time, and there are

days when time is more precious than money ; you will spare your servants long walks which only fatigue them and you save them from making dangerous acquaintances which they are liable to form in their long excursions back and forth through the same streets and at the same hours.

#### THE SMALLER SHOPS.

In recommending the large houses it was only in reference to wholesale purchases, supplies for the house, or important expenditures ; for those little things which you constantly require, such as needles, thread, laces, would it not be an act of benevolence to patronize those smaller stands, or some of those poor street venders who pass before your house bearing all their fortune with them ?

The small sum of money which you help them to gain will bring them happiness, without impoverishing you.

Now these small sums of money, given to honest people, are the crumbs of our fortune, which God commands us to scatter in our path for the benefit of poor travellers

## II.

## BUYING EACH THING IN ITS OWN TIME.

## PROVISIONS.

Knowing how to buy each thing in its own time is also the result of experience, and becomes a fruitful source of economy.

*Provision is profusion*, says a proverb, and an unprovided house is constantly wanting for something.

It is above all most necessary to know what things will keep without deteriorating, and those which you must buy only as you need them.

## BUYING AT WHOLESALE HOUSES.

Once you have learned when to buy, buy at one time all the supplies you require for the house, and buy in wholesale quantities. Besides the convenience of having what you need at hand you save for yourself the percentage which merchants make in selling to you at retail. You always lose in buying at retail. There is a special time for laying in supplies of fuel, vegetables, fruits ; it is necessary to know this time.

## BUYING GOOD MATERIALS.

Always buy good materials ; even if you have to pay more for them, they are cheaper in the end, for they last longer.

On principle be distrustful of buying cheap things which you do not need at the time. Nothing ruins one like bargains of this kind ; you always lose by them, even supposing that what you buy is good

(which does not often happen, for the bargain is generally at the expense of the material, or workmanship).

For those articles which you do not need will never be useful to you, or they will have deteriorated, when the time comes for using them. In any case you have advanced money which you could have employed more usefully.

Apply this rule to supplies for the table ; do not buy delicacies but always what is good and wholesome and occasionally buy the best. A poor dish is not eaten, but wasted, in hopes that the next will be better. Moreover, an ill-served table will make you, who are charged with buying the supplies, appear avaricious ; it will excite the discontent of your family and irritate them against you. There is a jocose, though a very true saying, that the way to a man's heart is through his stomach. Do not forget it, or at least avoid giving those who are dependent upon you reason to complain of the table.

## KNOWING HOW TO SELL.

Know also how to choose a favorable time for selling the surplus of your harvests or products. As it is well to always deal with the same trades-people, in like manner endeavor if possible to have regular purchasers who can rely upon your good faith and in whose honesty you can confide.

But in selling as well as in buying, while seeking your own profit, avoid those little artifices and tricks resorted to by scheming people—which savor of bad faith.

Our object is not commerce, we do not precisely desire to enrich ourselves, but to establish about us the order, labor, economy, peace and ease, which form the happiness of a family.

We do not seek to accumulate riches which frequently become a torment, but to have

*“Sufficient to give away,  
Not enough to make us envied.”*

## MANIA FOR BUYING.

Let us finally beware of that mania for buying which sometimes becomes a passion.

To this end let us avoid going to auctions, even to see the goods, or stopping to examine the enticing wares of vendors, or the articles temptingly arranged in the shops, we subject ourselves to expending money on what we will find an encumbrance to-morrow, and we acquire a mania for curiosities, trifles frequently as expensive as they are ridiculous. Some women have in their rooms on elegant étagères or in drawers a perfect warehouse of useless, ridiculous articles. China pieces, transparent porcelain, marvels of delicate workmanship, which you scarcely dare to breathe upon for fear of breaking, are only placed there, it would seem, to awaken *ennui* in the soul of the possessor and a smile on the lips of the beholder.

How is it that they have thus encumbered themselves? They went out firmly and decidedly resolved to buy nothing; they were quite confident of themselves, but as they drew near the shops two dormant inclinations woke: first curiosity, then a desire for finery.

Ah, if we were writing a code of morals, how much we would have to say of these tyrannical inclinations.

Young girls, beware of curiosity and love of finery.

#### PRECAUTIONS.

We conclude by a few counsels which will complete this second rule:

1st. Never distrust anyone, but take precautions with every one.

Do not think that they wish to deceive you, but that they may be deceived themselves.

Verify the accounts of your domestics and trades-people, and always keep their receipts.

Have at home weights and measures, that you may be sure you do not pay for more than you receive.

#### BUYING IN PERSON.

Buy everything yourself as much as possible, do not leave it to others ; you will be better satisfied, and you know better what suits you.

If you rely upon another to buy for you, you must be sure that she possesses two qualities sufficiently rare : *fidelity* and *discrimination*. A cook, for example, will only buy what is all prepared or what will give her least trouble to prepare, or perhaps what she likes best.

We will speak later of fidelity. Discrimination is perhaps more rare than fidelity.

Few persons can be uninfluenced by the words of the vendor, his exaggerated commendations, his untruth uttered with imperturbable calm.

Few persons discover under a beautiful exterior the hidden defects of an object, to such great perfection is the art of imitation carried now.

#### UTILIZING WHAT IS LEFT OVER.

A special talent which saves much expense is that of certain good housekeepers, who know how to utilize what is left over, and make the same thing serve two purposes.

Thus the dessert from one meal prepared in a different way may be served at another and form a new dish.

A garment which is rather old-fashioned, may be transformed by a skilful hand and made serviceable for some time to come.

In the same way the best parts of objects out of use can be selected, and put together; they will form an object which will still be useful. This talent is called the art of *making something*

*out of nothing* ; it has its seat in the heart, and all who are truly devoted know its first elements.

### THIRD RULE.

SUPERINTEND EVERY THING AND BEWARE OF WASTING IN LITTLE THINGS.

#### I.

##### TO HAVE AN EYE TO EVERYTHING.

What we have just said in regard to buying and selling: *Distrust no one, but take precautions with every one*, finds its application also in this third rule.

In regard to surveillance, do not entirely rely upon any one but yourself ; you alone have a real interest in the prosperity of your house ; doubtless it does not depend upon you alone, but it may be said that an impetus cannot be given to it and sustained without your presence.

It was not without good reason that the

ancients used to say: *The eye of the master sows money.*

A mistress of a house should see

1st. *That nothing is lost.*—Therefore she must know all her possessions, she should make an inventory of the linen after each wash, every evening have the silver counted which has been used during the day and brought to her room.

2nd. *That nothing is spoiled.*—She must know then the quality of everything, those things which will keep and those which will easily deteriorate; in regard to provisions she should know the different ways of keeping them; she should reserve to herself the preparation of the more expensive comestibles, preserves, and cordials, for example. Do we not see at once the need she has to know how to cook in order to superintend her kitchen and regulate its expense? We can only superintend well what we know how to do ourselves.

3rd. *That everything is done promptly.*—She should visit all the house to see that

it is clean, well aired, to order any needed repairs, to see that nothing is perverted from its proper use.

4th. *That everything is collected and carefully preserved, even those things which appear most useless.*—She should therefore collect what is scattered about the house, what she finds in her rounds, what is out of use, and what the servants were about to throw away.

All these should be placed in what is usually called the *lumber* room, and among them you are sure to find many things which will prove really useful in repairs of the house, or in affording comfort to the poor.

To the recommendation of collecting everything, we would add that of making a domiciliary visit for a charitable purpose to all the nooks and corners.

If you would find much riches let a poor mother of a family accompany you in your search. You will see how she will discover among that old furniture and

pieces of cloth treasures for her own house.

"I can afford myself happiness with these old clothes," said one of these orderly women.

Moreover, if we have been able to laugh at *women* with *gewgaws*, we have rarely seen one reduced to indigence who with wise forethought knows that everything in a house, paper, kitchen refuse, etc., can be used to some purpose.

5th. Finally a mistress of a house should beware of *being deceived*.

#### HOW ONE CAN BE DECEIVED.

Now, they can deceive you :

1st. By *loss of time*, when servants employ for themselves time which should be devoted to the work of the house. Of course they must have time to themselves to wash their clothes and mend them, but they require special surveillance in this respect. Sometimes they not only work for themselves but for strangers, which

procures them a slight emolument. It is particularly in the evening, when every one has retired, that this supplementary work is done. "It is my own time, I take it from my sleep," a servant will answer if you surprise her at this work. Yes, and consequently she is unfitted for her duties next day, besides consuming oil, and risking the many accidents which a lighted lamp can occasion.

2nd. They can deceive you by *having an understanding* with trades-people, who sometimes mark articles at more than their value, at more than the quantity or quality delivered to you, and share the money thus stolen with an unfaithful servant. The servant herself may add a few cents to the statement which she presents to you under pretext that she has made a good bargain and that consequently a little percentage belongs to her.

Go yourself sometimes and at different periods to make your own purchases at the market and in shops, and let all the

purchases for the house be made under your surveillance.

3rd. They may cheat you by their *greediness*, taking for themselves a portion of what is meant for your table, such as rare fruits, delicacies ; by drinking or causing others to drink the wines destined for the table of the mistress. They may deceive you by a *mistaken charity*, when they give to the poor more than the portion you have assigned for them, or what is more frequent, when they give to their poor relatives what comes from your table, or even your cast-off garments. They deceive you by *employing for the benefit of others what should only be used for the house*. How frequently will not a laundress wash all the linen of her family before washing yours, thus stealing the time for which you pay her, and the soap which you furnish her.

One sees by this exposition, though we have only mentioned a few of the usual artifices to which they resort, how neces-

sary surveillance is, and also how necessary it is that the mistress of the house should be the last to retire at night, and the first to rise in the morning.

#### MORAL SURVEILLANCE.

Moral surveillance brings anxieties of a very different sort. It is not our object to speak of it here ; only comprehend well that honesty is not very enduring without practical piety ; a popular proverb says, the feeding of a passion costs more than the keeping of a horse in the stable.

Let none grow in your heart, and seek to discover in order to destroy or weaken any which germinate in the souls of your servants. A passion for wine and for play is found more or less in the depth of the souls of men, and coquetry and love of admiration more or less in that of women.

#### BEWARE OF WASTING IN LITTLE THINGS.

We have already spoken of little wastes. When you quietly study the straitened

condition in which many families are found, it will be readily seen that this condition so closely approximating to poverty comes less from the insufficiency of their resources, than from a certain disorder in the household. Either through indifference or indolence, they have failed to arrest this disorder, and this has been the daily cause of multitudes of little wastes, unimportant in themselves, but which, in accumulating, have consumed a large portion of the income.

It is a common saying that the hands of a *young girl are like a sieve, and that money slips through them.* May not the same be said of some households? Are there not holes in them, through which the money gained each day unprofitably slips away?

And would it not be very useful to point out these holes? Knowing them affords you a means of closing them.

#### THE WASTES IN A HOUSE.

There are wastes of this kind in the

kitchen, in the preparation of expensive dishes, in what is sent from the table when they do not know how, or are unwilling, to utilize it, in preparing too much for the table, in allowing things to spoil through want of experience or neglect.

#### IN PURCHASES.

There are wastes of this kind in purchases which are not really necessary, in those made at a time when the articles are more expensive, or by neglecting to superintend the purchases, and particularly in those suggested only by vanity, caprice, or impulse.

For example, you see an object of art displayed at an exposition, you must possess it.

Sometimes it is a toilette, which you have heard admired, therefore you also would excite admiration, etc.

Frequently it is simply an attractive looking household article, for which, however, you have no use.

We have already spoken of the mania for collecting useless things ; there is also a *mania for collecting useful things*, which is no less expensive.

Some women accumulate in their kitchens or their attics what would set up seven or eight families in housekeeping ; and at each fresh purchase they say to themselves, like the children at whom they laugh : Just this one more, and they continue to accumulate. Nothing is more useless than this mania for collecting useful things, and nothing so quickly impoverishes one.

Mistrust your first impressions in regard to the purchase of an object. We have elsewhere told you, it is frequently only a whim, which will soon change into disgust when you have gratified it. Defer till to-morrow the purchase of an object which you desire and which is not absolutely necessary.

## IN NEGLECTED ACCOUNTS.

There are wastes in neglecting little accounts and little expenses to which we pay no attention. A cent is only a cent, but accumulated it makes a dollar.

It is no doubt very tiresome to note all one's expenses, even to the amount of a penny, but there is a valuable lesson in all the lines of this expense book which reproach us each time we see them with our prodigality and foolish expenditure. A book of expenses faithfully kept is a severe judge which frequently causes us to blush, and we would be loath to show it to an intimate friend. Oblige yourself to mark expenses occasioned by your caprices, write them in detail; a time will soon come when you will have none to write.

## IN THE LINEN.

There are wastes in the linen which is injured by being left in a mass when it is

soiled, instead of being hung on lines in a large, well-aired apartment, when it is badly or carelessly washed through a want of superintendence, when you neglect to mend it in time, or because you will not take the trouble to repair it.

Superintend particularly the washing done out of the house ; it is principally in this way that the linen is injured ; they lose it, they exchange it, they tear delicate things by rubbing them on the board, and by wringing them violently, instead of pressing them.

Alas ! we see here, and everywhere in fact, that it is difficult to be careful of what does not belong to us. It would be much better if the linen could always be washed at home.

#### IN THE FURNITURE.

There are wastes in furniture which we neglect to have repaired as soon as broken and which consequently becomes useless, when we neglect to examine it in order to

preserve it from dust and keep it in good repair.

#### IN CLOTHES.

There are wastes in clothes when they are too numerous or badly kept or neglected.

“A great deal of linen and few dresses,” says an old proverb. One indicates order, wealth, economy, the other vanity and disorder.

The fashion changes so frequently in regard to the color and style of dress that a great number is at least a useless expense.

Garments generally should be hung rather than folded. Sometimes if they are of delicate fabrics, such as gauze, satin or velvet, they should be put in a coarse starched muslin bag, and always protected from dust, dampness and smoke.

If you would keep moths from garments you must examine them frequently.

Doubtless aromatic plants, thyme, lavender or odorous substances, such as camphor or pepper, destroy the eggs and keep away moths, but the pungent odor of these things evaporates very quickly. Then devote a few hours every month to shaking your wardrobe.

#### A STORY.

We will pause here in our vocabulary of the wastes in a house, which has given us an opportunity of inserting a few practical counsels ; the list would be much longer if we were to study particularly the wastes occasioned by vanity, greediness, etc. Do you wish that as a conclusion to this third rule I should repeat to you a well-known story? It is very old, but perhaps all the better on that account.

Two sisters engaged in the same business in different parts of the town, working with the same zeal, obtained such different results that one of them seeing

her fortune diminish, sought the other and said :

“ Why is it fortune treats us so differently? I am active and industrious ; I have good customers, each day I have good receipts, and yet at the end of the month I find an alarming deficit, while you are prospering. I am not jealous ; but tell me, have you any secret ? ”

“ Yes, sister,” said the other, “ look,” (and she showed her suspended from her neck a little gold cross), “ there lies a virtue which spreads through all my house.”

“ I understand, you are pious ; but it seems to me that I fulfil my religious duties. I have not forgotten our mother’s last words : ‘ Think of God, and He will think of you.’ I think of Him and He forgets me.”

“ It is not that, sister ; the virtue of this cross dwells in the cross itself. In the morning I wear it so, outside my dress, and I carry it in this way through all the house, to the cellar, to the attic, to the

shop ; I take it everywhere. It diffuses everywhere a something which causes everything to succeed with me. Here, would you like to have me lend it to you ? Try it just for a week and you will see."

The young sister gratefully accepted and kissed the sacred talisman.

She began the next day and carried it to all the parts of the house, not forgetting the smallest corner.

In this minute investigation of the house what disorder she discovered ! So many things deteriorating for the want of care, so many articles out of use, though still very good, and needing probably a very slight repair to make them useful !

In the cellar the wine badly kept, the oil uncovered, the bottles dirty ; in the kitchen a surplus of vegetables which were spoiling ; in the attic a pile of forgotten linen, grain gnawed by the rats ; then account books in arrears, incomplete registers.

She saw all this and blushed. "Why !"

she exclaimed, "did I not see this sooner?"

The next day (one day was sufficient for her lesson) she returned to her sister, and embracing her restored her her cross saying: "I thank you for your good advice and for your delicate manner of giving it. I understand, the prosperity of a house is due to the vigilant eye of a master."

"As the prosperity of a soul," added her sister, "is due to the thought that the eye of the Master, who is God, sees and knows all."

#### FOURTH RULE.

##### SELECT, AND FORM GOOD SERVANTS.

###### I.

We take a great deal of trouble to find good servants, but very little to form them.

You wish that they should divine your tastes ; then take the pains to teach them what your tastes are, and do not exact that they should know them at once.

You must know that a servant, however excellent she may be, has to be formed, not in regard to her duties as cook or chambermaid, but to your ways ; have then the patience to teach her.

Remember, moreover, that however excellent her qualifications, she has, as well as you, at least the defects of her class, which you must bear with. And of the two, mistress and maid, do you think it is the mistress who has the most to put up with ?

If your servant is active, she will be irascible. If she is zealous, courageous, she will be quick-tempered. If she is prudent, she will have times of low spirits. If she is gentle and kind, she will be slow.

If she is clever and intelligent, she will be inclined to resent recommendations or fault-finding.

If she is devoted, she will be sensitive to the least coldness. Alas, she will be subject to all faults like yourself.

Do not even let it be too apparent to her that you know her faults.

When you take a servant to whom you have to teach everything, the task is not only a difficult but a severe one.

Happy the young girl who is able to take to her own house, a servant formed by her mother.

Constantly showing and teaching is very wearying.

A former pupil writing to her sister of her difficulties said: "The life at the convent is doubtless monotonous, but you are at least spared the vexations of housekeeping, and, believe me, that is a great deal."

## II.

### DUTIES TOWARDS SERVANTS.

If servants have strict duties toward you, you also have duties toward them,

and you rarely complain of them, that you do not have something wherewith to reproach yourself.

It is not our object to speak here of the care which their souls claim from you ; but remember that they will be faithful to you only in proportion as they are faithful to God ; and that God who has lent them for your service, will claim them of you one day, and ask of you an account of their conduct.

There is a difference between you and your servants in the world ; there must be. But there is none before God, whom in common with you they call Father.

Therefore we would like to see master and servants united at the end of each day, in family prayers. I remember a family where this custom existed ; after the evening prayer, which was said by the mistress of the house, an *Our Father* and *Hail Mary* was added to mutually ask pardon for any little pain they might have caused one another.

And before separating, after giving the orders for the next day, a few kind, hopeful words of affection and sympathy refreshed and soothed those hearts which had been grieved, or which had felt the first germs of jealousy. And oh ! what affection and devotion existed in that family !

### III.

#### PRACTICAL RULES.

Here without commentaries, which would take us too far, are a few practical rules which will be useful to you :

Pay your servants punctually, and help them to invest their money without taking charge of it yourself.

Never make them the confidant, either of your family vexations or disappointments, whatever they may be ; acquaint them sometimes with your acts of charity, but do it unostentatiously. Never let them possess any of your secrets, however

trifling, lest in this way they should acquire an ascendancy over you.

Know how to preserve your independence, and to this end carefully avoid that familiarity which makes a servant a companion with whom you are fond of laughing and chatting freely, opening your heart to her, and voluntarily displaying all your little weaknesses before her.

This is a difficult counsel to follow when one is young ; the susceptibility of a young girl's heart, the care her health requires, her sedentary, unoccupied life, bring her and her servant very much together, particularly if the latter is young like herself. Therefore we add : Only ask of them services which you cannot render yourself ; fortunate are those who can usually make their toilets by themselves.

“ It is rendering the richest children an eminent service,” says Mme. Campan, “ to deprive them of the attentions of servants.”

If you have the happiness of possessing a sister about your own age, help one another, and rarely let a servant enter your little room. A young girl's room should be a sanctuary, where her mother alone should have the right to enter.

Never listen to the reports which a servant may desire to repeat to you, and never have the appearance of seeking news from her. Distrust her when she entertains you with something mysterious, particularly if she forbids you to speak to your mother of the tales she repeats to you, or the questions she asks you.

Watch over your servants, but without tyrannizing over them, so that you may know who are their acquaintances and associates.

Rigorously exact all the accounts, but do not show yourself avaricious.

Keep them occupied without fatiguing them, and take great care of them; it is particularly when they are sick that they should see that they are of the family.

Regulate their food ; let everything be abundant, but no surfeit in anything surfeit will disgust them and make them exacting. Let the food be varied, and from time to time more nourishing. Let them have their holidays, they will attach them more to their place ; and even on Sunday let them feel the comfort of that day of rest. Do not tire them by useless exactions and interminable bustle, the predominant fault of young girls in the enjoyment of their first liberty. For a trifling fault they overwhelm a poor girl with reproaches, returning to the subject a hundred times, and render their service almost unendurable.

Be always kind and dignified, overlooking a multitude of little failings which will gradually be corrected.

Do not insist that those who serve you should never forget anything. Is such a thing possible ? The moment you show ill-humor before your servant you lower yourself, and however little coolness she

retains she has the advantage of you. There is perhaps nothing more humiliating than to have to blush before an inferior.

Let your orders be precise, and never give several at a time.

Do not humble them by reproving them in public ; humiliation embitters, it never corrects. Above all, let your reprimands be free from precipitation or bitterness.

Say a few words of encouragement to them before the others, and from time to time make them little presents which will be inexpensive to you but very precious to them from the manner in which they are conferred.

Endeavor by means which we cannot here enumerate to interest them in your prosperity by allowing them to share in the different profits of your house ; it is a thing easily done, particularly in the country.

I knew a mistress of a house who promised 50 cents extra a week, but out of this extra allowance was deducted the

price of articles lost or broken through the negligence or carelessness of the cook. Is not this a means of making her attentive and careful without exposing her too much to the temptation of hiding her wastes?

To resume all these counsels in a few words: Make yourself loved, and you will be well served.

#### IV.

##### BAD SERVANTS.

We will not finish this chapter without saying a word of the daily tyranny to which you may be subjected by a discontented, irreligious servant. Perhaps you will better understand your obligation to carefully choose a servant and to do everything in your power to maintain christian faith and practical devotion in those who surround you.

This tyranny of a servant is all the

more irritating that it is exercised in a sort of intangible manner which you can never really take hold of.

Thus in making your room she will daily change the position of some little object, knowing well that it annoys you, and it is such a trifle, you feel you cannot correct her for it.

She will always find a means of not arranging your bed, the counterpane, the pillows as you like them, and if you reprove her she will reply with the most innocent air in the world that she has made it exactly as you told her.

She knows where your little treasures are, and gives you reason to suspect that she examines them without your being able to detect her in the act.

She regards with a malicious smile the little mysteries of your toilet, and is pleased to let you know, without, however, your being able to reprove her for it, that she is aware of all you do to please. She divines what brings joy to your counte-

nance, or clouds to your brow, and profits of her knowledge to annoy you.

She can tell by the sound of your bell, whether you are in haste, and she will manage to come a little late, appearing quite out of breath, and begging your pardon with the most apparent good faith in the world.

\*       \*       \*       \*       \*

“Is it not truly most horrible suffering,” adds a man of genius, “to find yourself in the clutches of a wicked, mocking creature, whom you feed and clothe, and who repeats abroad (you have good reason to suppose) all that goes on in your house, and whom frequently you cannot send away, so pleasing and amiable does she make herself to those who visit your house !”

Another species of tyranny less painful, but more sad.

Read the following conversation, which was overheard in the kitchen between a

servant of the house, and the servant of a lady who was visiting in the parlor at the time :

“ My mistress is not capricious,” said the servant of the house, doubtless answering a question of the other servant.

“ Come, now,” replied the other, with an incredulous laugh, “ you never will make me believe that your young lady is not cross and peevish, and does not make you feel it, when, for example, her hair is not dressed to suit her, or the dress-maker sends home a dress which does not set off her figure well, or she has been disappointed at a party, eclipsed by some young lady more elegantly dressed, or when having slept badly, her eyes are red and swollen.”

“ In the first place, Miss — dresses her own hair ; she makes her dresses herself, or has them made under her eyes ; she goes to few parties, and then I have never seen her with swollen eyes.

“ If she has trials, and I know she has, I

can assure you she knows well how to avoid changing them into ill-temper ; she is habitually pleasant with us."

"But she is a miracle, that mistress of yours!"

"A miracle, no ; a saint, yes."

"Mine hasn't gotten that far yet. She is good at heart, generous, even lavish at times, but giddy and whimsical ; no one has been able to stay with her two years. Often she will give you ten orders at once and, they all completely contradict one another."

"What do you do then?"

"My goodness, I don't obey one of them. Do you suppose she herself remembers that long list of orders ? And if on seeing me she does recall what she has said to me she flies into a temper, calls me all the names imaginable, and threatens to dismiss me the first opportunity she has."

"And what do you do?"

"I quietly wait till the storm is over ; as soon as it begins to clear, I try to find

some very entertaining piece of news. I venture a word, and if my mistress listens, which usually happens, I am saved, and we fall to chattering at such a rate that you would take us for two comrades. Oh ! I know very well what she can never resist : a little compliment skilfully managed, a comparison in her favor between her and some of the young ladies whose society she frequents, an artful word of detraction, a glimpse of a mystery, the relation of a little scandal.

“ There are so many means by which a rather clever servant can rule a vain young girl ! ”

“ But this is frightful ! ”

\*     \*     \*     \*     \*     \*

Yes, it is frightful ! Certainly that servant is very wrong to so abuse the ascendancy which the weakness of her mistress affords her ; but can the mistress be without blame ?

Oh ! for your own interest be virtuous, and make those about you virtuous.

## FIFTH RULE.

### WISELY APPORTION YOUR DAY.—NECESSITY OF THIS RULE.

This is the last general rule we have to give.

We cannot manage our means when we do not manage our time, and we can never fulfil all our obligations if we do not know how to accomplish each one at the time fixed for it.

They are numerous, no doubt: surveillance, neatness, purchases, receptions, the care which the objects in the house require, etc., etc., but bear in mind this reflection from another work: “Have you ever remarked how much a wardrobe can contain when each thing is in its place and all the compartments are full? The hours of the day are so many compartments made to receive our actions. Oh! how many actions we can put in them if we let no hour escape without

being well filled."—*Little Virtues.* Let us add that life is a tissue of duties linked one within the other. We cannot break one link of this chain without causing disorder more or less irreparable.

It is impossible to determine very precisely how a mistress of a house should employ her day. A woman who, understanding the duty God has imposed upon her, desires to perform it to sanctify herself, will know how to employ the hours of each day in such a manner that she will not be behind in any one of her obligations.

Nothing is more ingenious than love, and if she loves her family, every hour she will feel the happiness of adding to their comfort, nor will she fail to find the necessary means. Nothing is strong like love, and this same labor which performed with aversion would overwhelm and prey upon her constitution, will, on the contrary, animate her courage and bring to her lips the smile of health.

God has created you for action and sacrifice ; leave to those who aspire not to the rest of heaven the idle, sensual, selfish repose of this earth, or the exaggerated parade of their labor.

You, my child, labor and suffer, but hide from those who are dear to you the self-denials of which your life is composed.

It costs, not to lose one's time and fulfil all one's duties ; it costs to spend one's life in devotion and self-denial, that is, in the continual sacrifice of self to others. But courage. God counts and inscribes in heaven all your trials, all your weariness.

## II.

### A FEW RULES.

We only suggest here that *Every month*—you look over the accounts, examine the state of the provisions, and the linen without, however, letting this

review interfere with the general inventory which should be made each year.

*Every week*—you pay the workmen all little outstanding debts, change the table-linen, have the kitchen well cleaned, so that *everything will look bright on Sunday*.

*Every day*—the morning is the only time of which a woman can regularly and absolutely dispose, as she is not then disturbed by visitors, therefore the mistress of a house should devote it to the interior cares of the household—viz., general surveillance, the orders to be given or repeated, the attention to the general neatness and cleanliness of the house; and she should only pause when she sees all her people at work and she has repaired the disorder which each morning presents, particularly in a sleeping apartment.

Each evening we should prepare the next day's work, that we may be able to begin it in the morning without delay, but at the same time this need not prevent our leaving the apartment in

perfect order before retiring for the night.

There is nothing more conducive even to repose of mind and body than the practice of never retiring at night without putting everything in the parlor and kitchen in its proper place. Endeavor to make your morning as long as possible by having a fixed and early hour for rising.

You will animate your servants, and you will bring to your own countenance that freshness unknown to women who rise according to their caprice; you will strengthen your health and afford your soul that sweet joy which is born of conquered sensuality.

#### MORNING PRAYER.

Is it necessary to remind a young girl of her morning prayers? Oh! my child, do not forget the God of your childhood, of your convent life. Then prayer seemed

to you but a grateful duty, sweet to your heart, and the natural expression of your loving soul ; it becomes now a necessity and support.

At school your life was composed of innocent pleasures and duties rendered easy by affection. But now, in your family, with that authority which at first seemed to you so flattering, will come trials and weariness ; not unfrequently you will have to bear them alone. Faithfully pray to God, my child ; you will need Him. Prayer will animate your will, redouble your forces, multiply, so to speak, the hours of your day. "Let me have time to pray," said St. Vincent of Paul, "and I will have time to do everything." Prayer will strengthen you for the struggle, it will shelter you from many dangers. Oh ! if you knew what neglecting their morning prayers had cost some young girls.

I do not say that it will shelter you from temporal losses or physical suffering ; but I assure you that it will prevent misfor-

tunes a thousand times more painful than poverty or illness. Then rarely, and but for very grave reasons, leave your bedroom without kneeling to say your morning prayers. This morning salutation to God will bring you the former happiness of your mother's kiss.

#### AFTERNOON.

The afternoon is devoted to visits, correspondence, different manual labors, either alone or with others, finally to studies which one may wish to continue. In the visits which you make or receive, except formal visits, always have some work in your hand. Ridiculous affectations disappear, frivolous gossiping conversations are modified, idle, noisy laughter ceases when some occupation engages the attention without too much absorbing it. Do not imagine, moreover, that there are societies where work is not admissible ; it is quite admissible in the

best society, and every woman not perverted by coquetry well knows that a needle, thimble and scissors adorn better than diamonds the most delicate hands. We will not speak of the hours for meals. Each family has its own customs, which must be respected.

The evening is for recreation and should be spent as much as possible in the sweet intimacy of the family circle in the alternate enjoyment of music, games, conversation, attractive reading. We will speak on this subject later.

#### THE END OF THE DAY.

And then when all the household has retired, the young mistress, after her well filled day, hastens to her own room, the pious sanctuary where, far from the noise of the world, she seems to find herself again alone with God. In her little room, filled with souvenirs, is a priedieu, a crucifix, a statue of the Blessed Virgin, a

few pious books, and frequently an open note book. And kneeling here the pious young mistress opens her heart to God when it has been grieved by injustice or ingratitude, and forgets and pardons all. When her vanity has been wounded by failure or by one of those deceptions so frequent in the world, she blushes for her weakness and promises to be stronger and less susceptible on the morrow. When her soul has failed, when a slight duty has been omitted or voluntarily neglected, she asks pardon. Sometimes she weeps. Oh ! her trials are heavy at times ! Children, you cannot understand them now, but know only this, that nothing great is effected without sacrifice. She weeps, but each tear as it silently flows on her cheek repeats to God : Thy will be done ! She reproaches herself for not being sufficiently devoted, sufficiently charitable, sufficiently forbearing. She will love better to-morrow.

Sometimes in her journal, which her

Angel Guardian alone will read, she writes the most touching impressions of her day, and the resolutions she has just taken. Other times she reads, in order to surround her soul with a more peaceful atmosphere, a few pages from the *Following of Christ*. And kissing her crucifix and statue of Mary which she brought with her from the convent, she recommends all her dear ones to them. And extinguishing her lamp she quietly retires and falls to sleep murmuring : *Our Father, who art in heaven.*

## SECOND PART.

### The Comfort of a Family.—What is Comfort.

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Comfort ! That is a delightful word, it needs no explanation to be understood ; perhaps it is more easily understood than explained. Comfort is being free from suffering, it is repose, it is enjoyment; the triple aspiration of all our hearts, impossible to be completely realized in this life, but we are certainly permitted to seek to gratify it within the limits imposed by duty.

Now we are never so well off anywhere as there where Providence itself has placed us, in that *home* of more or less extent which God has given to each one. Oh ! if we knew how to love this home, what faults, what remorse, what weariness, we would save ourselves ! But if we would

love it, we must not neglect it and leave it bare and unattractive. We would not love nature did the trees only present to our gaze their naked branches. It must please us; the heart must there find more repose than elsewhere, the mind attractions, the senses themselves nothing to unfavorably impress them, in a word we must adorn it.

IN WHAT DOES THE ADORNMENT OF HOME  
CONSIST, AND UPON WHOM DOES IT  
DEPEND?

There is an adornment which depends upon the good dispositions of those who compose the family, upon their sweet, cheerful tempers, upon their strength in bearing the little vexations of every-day life. We are not directly concerned with this subject to-day. We will only remark that this adornment of which we speak depends more than one would suppose on the tact of the woman whom God has placed in the family.

“The moment,” says a moral writer, “that a woman passes the threshold of a house she becomes its soul.” If everything is not done by her, at least she inspires and directs all. She may hide and dissimulate her authority ; she can never suppress her influence. She irritates or consoles, sustains or discourages. Happiness or sorrow—all come from her. God has placed her at man’s side to calm him, to soften all that is hard in his life, cruel in his trials, wicked in the irritation of his temper. Under the influence of her cheerful smile, ruffled faces are calmed, angry murmurs cease. She has at her command loving words and intonations of voice which take possession of the heart.

She commands with skill and wisdom ; without clashing against fixed ideas she ingeniously combats them; all her art consists in concealing that she is in opposition with him, whom she seeks to lead to her wishes.

Oh ! young girls, if you would be truly virtuous, how many souls you would lead to heaven !

#### DIVISION OF THIS SECOND PART.

Besides this adornment, which is the result of virtue, there is another, wholly exterior, which enters very much into the comfort of home ; this latter depends in general on order, which practically studied contains :

- 1st. The ornamentation of the house.
- 2nd. The material arrangement of the house.
- 3rd. The science of details.
- 4th. Diversions.

We set aside the general considerations on order, its utility, its influence, of which we have already treated in *Little Virtues*.

## CHAPTER FIRST.

ORNAMENTATION OF THE HOUSE.—CHOICE  
OF FURNITURE.

This ornamentation consists first in the choice of furniture.

Furniture is necessary, and the first duty of the mistress of a house should be to examine what she has about her, and gradually procure herself what she needs.

Limit yourself to what is necessary; all useless and exaggerated expense represents a capital which yields nothing and diminishes the family income.

Good sense, together with good taste, will counsel you to get furniture which is useful rather than elegant, comfortable rather than showy, durable rather than costly, and which will not be out of keeping with the rest of the furniture; elaborate silk curtains, for example, with plain rep chairs and a simple table, indicates a false luxury

which savors of indigence. Do not try to have the same kind of furniture which you see in the houses of your richer friends, or a complete set of any extravagant fashionable style. That is only permitted to large fortunes and ridiculously vain characters.

There is nothing ridiculous in being poor, but there is something very ridiculous in desiring to appear rich when you are not. The world, while flattering, ridicules that foolish ostentation and the puerile satisfaction which vain minds feel in exciting admiration by the luxury of their surroundings. Leave such foolish pleasures to empty hearts.

If you knew how many real miseries, poignant sorrows, and physical tortures have paid for this luxury, you would be frightened. With certain people fashion and appearance are necessities ; the family room and the table are superfluities, and from these superfluities incredible retrenchments are daily made. Therefore what

happens? Without considering the miserable life of constraint and ill-humor which these vain creatures lead, if they succeed in deceiving others they are envied, if they fail they are disgraced. I give you credit for too much good sense to allow me to suppose you would do anything of the kind.

Elegant furniture is not reprehensible when one's fortune permits it, as it gives a means of livelihood to many workmen, but it is not to be sought for all at once; and, moreover, this display of luxury repels friends whom an elegant simplicity would attract to your home.

One is not at ease in the midst of a pomp and luxury which suggests in the host pride and a love of display.

Then at first prefer to have what is comfortable and what is necessary, rather than what is elegant. Your purse will supply what is necessary, your fingers more elegance.

## OLD FURNITURE.

Fortunate are those persons who have not to concern themselves about the furnishing of their homes, but find in them old family pieces not only ornamental but filled with sweet memories.

That sofa where we have been accustomed to see a dear father or mother reclining ; that wardrobe which still contains the linen which was left to us ; that carpet which witnessed our infant sports ! Oh ! Let us never part with them. There is a species of sacrilege in selling them or setting them aside in some obscure corner of the house. The dwelling which strips itself of such souvenirs is soon stripped of virtues. Let us preserve our old furniture for the repose of our bodies as we look to old friends for the repose of our hearts. The new perhaps is more showy, but it is certainly less solid. If our position requires it have a parlor for others, furnished according to the taste of visitors ;

but let us preserve our house for ourselves, and let us not banish the old witnesses of our first years.

• II.

NEATNESS.

Adornment consists, secondly, in neatness everywhere and in everything, particularly in those things which more nearly approach the person, as food and linen.

Not only does health depend upon cleanliness, but let us not forget it, activity, good humor, interior satisfaction as well, and even morality in some respects depends upon it.

It is in houses lacking in cleanliness that idleness, weariness and general discontent prevail. Shining, well-polished furniture attracts the sun and seems to multiply its rays by reflection. Neat and carefully kept rooms indicate a contented soul, reflect happiness, and seem to invite repose.

A lady is judged at once by the order

in which she keeps her room. "I knew a person," says Mme. Campan, "who in order to determine her opinion of the ladies of her acquaintance never found herself alone at their houses without lifting up the sofa cushions, and if she discovered behind them half-finished work, a handkerchief, a ribbon, she used to say, I am in the house of a careless, untidy woman."

Elegance and luxury can never take the place of cleanliness, whereas, cleanliness, which, as we already remarked in *Little Virtues*, preserves garments, promotes health, adds freshness to the complexion, and can perfectly dispense with the ruinous aids of coquetry.

#### PRACTICAL COUNSELS IN REGARD TO THE CLEANLINESS OF A HOUSE.

Here are some practical counsels given by a man of good sense to a young girl about to begin housekeeping :

"Busy yourself about the interior of

the house ; see that the halls and floors are swept if necessary several times a day and washed several times a week. See that all the metal about the house shines, that the furniture is well polished, and let the earthen and porcelain ornaments on the étagère be as bright as mirrors. Do not allow the spider to peacefully spin his web in the corners and angles of the rooms. Do not let the oil lamps drain dry and become rancid on the chimney mantel."

Now for the means of following these counsels : You can brighten copper and iron by rubbing them with a handful of sorrel, or fine sand, or potters' clay. You can always brighten silver with sorrel and with soap-suds, even when it is discolored with egg. You can polish your andirons and stove by rubbing them first with a raw onion, then by spreading black lead over them with a brush, and rubbing them again with a woollen cloth.

You can give something of a glaze to

furniture, however poor it may be, by rubbing it vigorously with yellow wax melted in lye water or wood ashes, which is the same thing.

Persons will probably say to you, why do you waste so much time and pains in such minutiae? But let them not deter you. Nothing is so attractive as the appearance of a kitchen where *the copper is changed to gold and the tin to silver* by the orders of an energetic mistress.

The kitchen, says a woman of the world, is a reflection of the house. Enter it, if you would judge of the house. Walls discolored by flies, yellow with smoke, windows without sashes in Summer, a damp, uneven floor, ashes and rubbish in a corner, all this announces disorder, waste, and presages many hours of ill-humor.

To conclude, exaggeration in cleanliness is permitted; sufficient in this case is too little.

But habitual neatness requires a strength of will and constancy which is not common. Weak characters are not neat.

## III.

## FITNESS OF DRESS.

The adornment consists, thirdly, in the fitness of your dress, which should be not only neat but suitable to your position and age. We do not desire to dwell upon this last, which seems of little consequence to you at present; it is certain, nevertheless, that many women make themselves very ridiculous endeavoring by means of their youthful dress to persuade the world that they have never gotten beyond their twentieth year.

Can you not recall the amusing smiles and sarcastic words exchanged between your companions at sight of one of those toilets of delicate rose pink or pale yellow, affectedly setting forth a waist squeezed to appear slender under the springs of a too visible corset and surmounted by a face the wrinkles of which, despite a good coating of powder, attested its long service?

They will laugh at you also if you give them cause ; you will not always be eighteen ; a time will come when you will realize that your youth is passed. . . Always know how to dress and conduct yourself, my child, with a dignity suitable to your age.

We have not to concern ourselves directly about toilet ; but we would fain earnestly persuade you that besides this exterior toilet which you assume to please the eyes of the world, there is an interior toilet which must be the object of your care if you would make yourself loved by your family.

For the former, good taste and affection always suffice.

Let your dress be such that you can present yourself before strangers without having to blush for your negligence. Is it not ridiculous that a lady should be obliged to run the moment she perceives visitors ? A simple, neat dress, but in good taste, protected by a kitchen apron, is

nothing to be ashamed of, but rather a recommendation. Moreover, nothing decreases the respect due us from inferiors like negligence in dress which seems to make us their equals. Even in her working dress in the midst of her servants, the mistress of the house should be recognized by her costume. Not only should she know better how to wear it, but she should also know how to soil it less. She should further accustom herself to dress several times a day if necessary ; do it so quickly that her absence need not be noticed. A woman of taste and good sense will easily improvise a toilet which is always tasteful and suitable for the occasion ; and it cannot be said of her as it was of another, her day is composed of three different actions, “dressing, undressing, and chattering.”

## CHAPTER SECOND.

## THE MATERIAL ARRANGEMENT OF THE HOUSE.—WHENCE COMES THE ART OF KNOWING HOW TO ARRANGE A HOUSE.

The arrangement of a house depends doubtless on the education one has received, but it is particularly the result of a certain tact in discerning what is prettiest and most suitable. Order and neatness may become wholly mechanical ; it is possible to train a servant to put everything in its place and keep everything free from dust ; but the arrangement of the house is an instinct of the soul, and even of virtue.

It is said of certain persons, that there is magic in their touch. It is true, but the magic is not in their touch, it is in their souls.

Everything is transformed under their hand ; curtains they hang fall into more

graceful folds, the tapestry they choose has a fresher appearance, the furniture they arrange shows to better advantage, and their flowers are more brilliant.

Such persons are more than a treasure, they are the happiness of a family.

Your readings at school, your studies, the example of your teachers, the care of your linen, of your books, of the chapel, will initiate you into these graceful secrets, which you should earnestly desire to learn, and which will transform what seemed an almost uninhabitable house into a delightful dwelling.

#### ON WHAT THIS ARRANGEMENT DEPENDS.

This arrangement depends on so few and so many things. It is not certain furniture, pictures, flowers, or manner of arranging a room which effects it ; it is all this, and something more. It lies in the hand which places the different objects ; it is *an indescribable something*, which suits the

taste of the persons of the household. If there is question of arranging a parlor, simply consult your good taste and your memory a little. You will soon know the art of adorning your mantel-piece, of placing your pictures, of harmonizing the colors of the furniture with the tapestry and carpet, of placing a handsome album on the centre table, of perceiving and removing at once any object out of keeping which could shock the eye.

When it is the room of those whom you love—your father, your grandmother, more advanced in age, who can no longer procure *herself* a *little pleasure*, consult your heart and what you know to be their taste.

Let your father's linen be always spotless, and let him know that it is your care ; linen is almost the only luxury of a man, and he expects it when he knows it is the care of a loving hand.

Take charge yourself of his writing-desk, lest a servant might disarrange his

letters and papers. Let it be your care that there are flowers on his chimney mantel, that his fire never goes out in winter. See that his paper is always in its place, and that when he goes to dress, he always finds his things in the same place, ready to put on.

Surround your grandmother with those delicate attentions which old people miss and hesitate to ask for.

Remove from her room anything which could encumber it, or make it unhealthy, but supply her abundantly with delicacies or any light dainties which you know she fancies.

Old people cling to old things, and like objects which have long served them ; place within her reach the books of former years, never change anything without her consent, and even should her arrangement of an object be out of keeping, respect her wishes. If she imagines she can still be useful, supply her with all she asks ; display and praise her industry and success ;

ask her advice in everything. Her room should be the most comfortable, and the best kept.

#### YOUR ROOM.

In regard to your own little room, consult your soul, and let it reflect its candor, its innocence, and its beautiful simplicity.

Let the tapestry be of a fresh, delicate shade, the curtains of your windows and your bed always white, have few costly pictures, but many souvenirs; your first communion picture, the diploma of your sodality, in a large frame all the pictures given you as a token of reward or friendship, and each bearing the name of a teacher or a friend. On the mantel few flowers, a few fresh ones simply, frequently renewed, before the little altar of a statue of the Blessed Virgin.

Let all the embroidery or fancy articles be done by yourself or school companions who have given them to you as souvenirs; let white curtains of some light fabric

gracefully arranged, keep from view all the articles of your toilet.

On your writing table place your little library, *your own*, composed of your prizes and gifts, and of a few of those pious books which nourish the soul, and sustain the life of the heart. We told you in the first part of this book, that your room was a sanctuary ; let it not be despoiled of those qualities which make a sanctuary loved—recollection, order, and piety. Keep it fresh and simple, and it will give you innocent thoughts.

#### THE ADVANTAGES OF THE MATERIAL ARRANGEMENT OF A HOUSE.

The first advantage of this care is, as we have just said, that it makes home attractive ; the second that it furthers economy.

Our plan only permits us here to simply mention :

1st. *The arrangement of the household supplies.* Certain things need to be kept

in a dry place, others require the sun. Some will spoil unless left in the shade and are improved by being kept for a certain time. Those objects used most frequently should be kept at hand.

2nd. *The arrangement of your effects.* It is necessary to know how to so place them that you can have easy access to them and get what you want at any moment without upsetting the good order in which you keep them ; to fold them in such a way that they will be neither tumbled or wrinkled, and arrange them in their places with a certain taste.

In some educational houses, each month the pupils are obliged to take all their linen out of their wardrobes ; first to clean the compartments, and then to accustom the young girls to put away their linen neatly, to fold it smoothly ; and to teach them to do this promptly only a short time is allowed them for the task.

3rd. *The arrangement of the furniture.* Those pieces which need to be covered

when the fire is made, and might be injured by smoke, those which require more care on account of the delicacy and finish of the workmanship. Experience, which teaches all things, will show you the necessity of never deferring even for a day placing each object according to its destination. What losses, what expenses have been occasioned by that word so dear to laziness : *To-morrow!* The well known proverb : *Never put off till to-morrow what you can do to-day*, should be repeated each evening to the mistress of a house ; and she who never retires without putting everything in order in her room, is very sure of having a more peaceful sleep and a sweeter awakening.

This habit of arranging each thing in its place prevents them from being misplaced or lost. A vacant place shows us that an object is missing, and reminds us to look for it before it is entirely lost.

It accustoms her particularly never to leave closets and drawers open, and to

keep under lock and key all that could tempt cupidity or curiosity. It also helps to make her faithful in writing not only her receipts and expenditures, but from time to time those little events in a family which bring sometimes joy, and sometimes pain. This is what we call,

#### KEEPING A JOURNAL.

We would not counsel each one of you to *keep a journal*. These outpourings of the soul are not done by rule, they are inspiration.

Since the publication of those sweet, fresh poetic pages of Eugénie de Guérin, we have known many young girls to begin a journal of their daily impressions. Though possessed of talent and a good style they produced nothing but commonplace expressions; for they were urged by a motive of petty vanity. They aspired to the fame of Eugénie; Eugénie only sought to give pleasure to her brother.

If sometimes you feel the need of opening your heart and soul, let your journal be to you an intimate friend, and always write in the presence of your Angel Guardian.

There is, believe me, ineffable sweetness in these outpourings of the heart.

And later, when you read of these joys which you experienced, these trials which you have undergone, your good resolutions and your efforts to become better, when you find again in these pages loved names which perhaps you have almost ceased to mention, oh! what memories shall be awakened in your heart!

We know more than one young girl, forgetful of her duty, who has been brought back to God by reading a little journal written at the period of her first Communion.

## CHAPTER THIRD.

## THE SCIENCE OF DETAILS.—RESULTS OF THE SCIENCE OF DETAILS.

This science contributes more to the comfort of a family than we usually believe.

Nothing is more annoying than little things done differently from what we would have them, like those constantly recurring little wants which irritate us all the more from the fact that we hesitate to complain of them.

Would you bind anyone to his home? Let him find within his reach all the little objects he may require, little fancies of his which you know, and which he would never ask of you through fear of appearing ridiculous.

Would you yourself avoid loss of time and such frequent hours of ill-humor? Surround yourself with all you need and wait on yourself as much as possible.

Certainly we would not transform the mistress of a house into a servant and render her insupportable to everybody by tiresome attentions wholly wanting in tact, but we desire that neither she nor those about her should ever dream of finding themselves more comfortable anywhere than at home.

We would have her thoroughly convinced that neatness, good taste, and comfort, qualifications which require only care, form the loadstone which retains a family in its home.

Let each thing be in its place, and so bright and clean that it is a pleasure to look at it, that in the midst of this cheerful interior, the mind and heart at ease may not feel the passage of the happy hours and only regret their too rapid flight.

“Beautiful landscapes shorten long distances. Pleasing interiors bind people to their homes.”

There is a happy medium which you

must know how to observe. Extremes in everything are worth nothing ; to make one's life a torment for anything is as ridiculous as going to the other extreme of neglect. Thus there are narrow minds who with a mania for neatness or fitness are always fearful lest their shining furniture be tarnished, are always watching that visitors do not soil their carefully polished floors, and are troubled at the loss of a pin. This is folly.

#### QUALITIES OF THE SCIENCE OF DETAILS.

The science of details, as we understand it, is composed of the following qualities : *A good memory, a good head, an even temper.*

1st. *A good memory.* Memory is most essential in the details of home life ; forgetfulness destroys the most intimate and cordial relations. Forgetfulness makes you neglect the wants of your household. Sometimes it is a mere trifle, a little object, which some one has asked you for,

which involves but an unimportant expense. And because you have forgotten it and it is a trifle, he hesitates to repeat his request he believes himself neglected, and he begins to feel hurt. You ask yourself the reason of your brother's or your friend's constrained manner, which communicates itself to you. . .

The next day some fresh neglect increases the misunderstanding.

Forgetfulness makes you neglect to pay a workman who needs his wages and has presented his forgotten bill several times ; meanwhile he and his family are suffering for the money ; he talks against you and accuses you of injustice. Forgetting an appointment with a workman obliges him to return several times and robs him of time necessary to him to earn his bread.

We can only succeed in forgetting nothing by acquiring a habit of doing but one thing at a time, by thinking only of the duty of the present moment, and by imposing upon ourselves the obligation of

noting all that we have to do in a memorandum which we should always carry about us. Another important rule would be to perform the duty at once the moment the time for it arrives.

2nd. *A good head.* By this we mean not allowing yourself to be overcome or disturbed by unforeseen accidents, but to quietly consider them for a few moments and then act; one rarely fails to see what is to be done when she preserves her calmness.

For example, if one or two friends come unexpectedly to dinner. First of all, be amiable, hide your embarrassment by a pleasant manner and consider during these few moments whether there is anything in reserve in the house, anything available in the poultry yard; anything that you can order from a neighboring restaurant, then give your orders without precipitation or anxiety. In the case of an accident, a fire, or if a member of the family is suddenly prostrated by some alarming illness, con-

trol your fear, which will only increase the evil, see and examine it for yourself ; it is the affair of a few seconds, then act promptly and quietly.

If the house is in the order we have suggested to you, you will find under your hand everything you need. Order is a great assistance in these moments of trouble.

Presence of mind is one of the most essential qualities in persons obliged to command ; it depends much on temperament, but it can also be acquired by habit. Filial confidence in God, faith in extraordinary assistance from heaven, which never fails in moments of danger, will strengthen the most timid.

3rd. *An even temper.* An even temper which presupposes great virtue is the result of a regular, recollected, pious life.

It is rarely found in young persons accustomed to have every whim gratified ; therefore, must it be confessed, their service is frequently more dreaded by a

servant than the service of the whole household.

Expect then to be contradicted, learn to bear it, and never let any annoyance or vexation cause you to omit the smallest of your duties. *An even temper* is never impatient at the inevitable omissions and neglects in a household. Things will not go every day according to the wishes of the mistress of a house ; she will see faults committed about her, she will hear disagreeable sentiments, she will find herself indifferently heeded, purposely misunderstood, sometimes maliciously thwarted, she will experience deceptions which will wound her, she will find her good will, her devotion, forgotten, despised. Oh ! in such moments let her turn to God ; if she be not truly pious she will not be able to restrain either her vexation or her tears. None of this, however, must ever be visible ; it is only with cheerful forbearance and a pleasant manner that she can fulfil her mission. And the courage to smile when

the heart is full, the strength to continue to do right when one is continually wounded, is only to be found at the foot of the crucifix.

#### PORTRAIT OF A CONSIDERATE WOMAN.

Here, in the words of a father of a family, is the pleasing portrait of a mother and daughter, whose kind hearts have taught them that science of details which we have mentioned: "My wife and daughter have many qualifications, but there are few I esteem as I do their consideration.

"If I return home anxious about my business, and appear disinclined to talk, their pleasant manner never varies, and I read in their faces a desire to divert without wearying me. I perceive them exchange looks, and one or the other recalls one of my favorite amusements, opportunely suggests it, or places it within my reach. I feel that I am not always amia-

ble, I regret these irregularities of temper ; but after all they are caused by my anxiety to suitably educate my family, and at my age, it is difficult for me to hope to entirely correct myself. My wife understands my disposition, and treats me accordingly. She knows that I am diverted from my reveries by some pleasant little attention, and she always has several in reserve. My daughter Marie also possesses this pleasant and graceful tact ; she lies in wait to discover her father's wishes, and gratifies them even before I have had time to express them. They charmingly vie with each other, in their considerate attentions ; I am always sure that I need never ask for any of the thousand little things which contribute so largely to one's domestic happiness. I find ready to my hand the garments for each season, and the toilet for each day ; a tardily enkindled fire never causes me any regretted loss of time, or still more to be regretted loss of temper.

“If I have once expressed a preference for any dish, I am sure that it will never be necessary for me to repeat my desire; from time to time my favorite dish appears on the table, and no one expects me to thank her as if she conferred a great favor. For the father of a family so busy and so anxious to find in his home relaxation which renews his strength, there is an infinite charm, in finding himself surrounded by attentions which he has not even had the time to look forward to.

“A good housekeeper must have tact to prevent her from carrying this virtue to excess, and with the best intentions in the world, wearying the person who may be the object of her misplaced attentions. This virtue only exists in all its perfection, when her means of success are concealed. Marie, if I might venture to say so, is even more skilful than her mother, in this very charming science. She arranges everything so naturally that

it is only upon reflection that I discover what she has done to please me. She leaves me the simple pleasure of enjoying the comfort, with which she surrounds me, and conceals from me the delicate means she resorts to, in order to procure it for me."—*Thery*.

Do you know no one about you whom this portrait resembles?

Why will not each one of you on reading it, resolve to acquire the virtue of being considerate?

#### NOTES ON THESE DETAILS.

This would be the place to develop the elements of a few little arts which we will willingly call *Supplements to Housekeeping*.

They teach one to keep within one's means, to do good to others, while at the same time they diminish the expenses of manual work and afford one the satisfaction of saying: I did this myself.

We do not speak of the preparation of

dishes for the table, which cannot easily be learned at school, and for which, moreover, you find abundant receipts in books, nor of the different kinds of needle work to which several hours every day are devoted in educational institutions ; but of those other arts, less common, but none the less useful, such as :

Hygiene, or the art of preserving health ;  
The art of nursing the sick ;  
Medical botany, and a little domestic pharmacy ;  
The art of preparing toilet articles ;  
Ingenious receipts ;  
The *why* and the *wherefore* of every day facts ;  
Errors and prejudices, etc., etc.

The plan of our book does not permit us to enter into the scientific details of the general principles which we have contented ourselves with mentioning ; but perhaps we will publish them some day in the form of familiar conversations, and under the title of *Practical Lessons for Young Girls.*

It seems to us that it would form a work full of interesting instruction for the last two years of school.

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## CHAPTER FOURTH.

### RECREATIONS.—TIMES OF RELAXATION IN THE FAMILY.

There are hours during the day, and days during the year, when the active busy life of the household ceases and a larger portion of time is given to the enjoyment of the family circle.—Such are the evening hours of the day, and Sundays and Feasts of the year.

How frequently after the evening meal in Winter, at a corner of the fireside, or in Summer under a clear blue sky, does the young girl joyfully look forward to the pleasant Winter's vigil or the charming Summer evening's walk. It seems to be especially her hour. It is because, uncon-

ciously to herself, she manifests a new side of her character, the one she loves most perhaps.—She has been useful all day ; in the evening and on days of relaxation she proves herself charming. She has labored all the week ; on Sunday she reaps the fruit of her labors in her mother's more peaceful face, in the less anxious and more cheerful countenance of her father, whom she endeavors to divert from all his cares.

Oh ! these hours are truly named *hours of relaxation* !

The mind is no longer constrained by the fear of giving offense, of wearying others, or of failing in conventionalities, sometimes ridiculous, always troublesome. The heart can freely indulge in outpourings of its childish love and in all the little confidences of a young girl.

The body itself, though still occupied, enjoys the relief from the monotonous work of the household. But these hours of real relaxation are only enjoyed in the family circle. Outside of it, in journeys,

pleasure parties, which we are far from censuring, one finds amusements, attractions, and a variety which from time to time seems even necessary ; but all this bustle soon wearies one ; it is a flight from the nest, to which we hasten to return. Outside pleasures, while amusing, fatigue us ; but within the family circle we enjoy real relaxation. Elsewhere we experience joys which disappear with their source ; but at home we find a happiness which never leaves us unless we drive it from us.

## WHAT ARE THESE RELAXATIONS ?—

## FAMILIAR CONVERSATIONS.

Is there anything sweeter or more pleasant than these evening reunions of a family where innocence and labor all day long have been the guardians of the dwelling. The pleasant conversations, the unceasing bursts of merry laughter, the stories repeated a hundred times and never heard too often, the artless malice

which wounded no one, the lively sallies, all the more sprightly that they were wholly spontaneous, and escaped from a mind unspoiled by vanity ; noisy, perhaps too noisy, bursts of laughter, but which had the art of never wearying one ; finally a chatter of questions and replies which excited and maintained a perpetual smile on the lips of all. And it is you, children, you, young girls, who bring all this. Ah ! I am not astonished that you are loved, that a family without children is like a meadow without sun, that they frequently call you angels.

An angel who came from heaven would bring happiness ; now, making those about you happy is one of your duties, and as essential as the duties of supplying the wants of your family.

#### READING ALOUD.

There are most attractive books which thus through the pleasing voice of a child

convey gentle teaching and awaken sweet emotions. How quickly the evening speeds under the charm of these naive legends which bring sometimes a smile, sometimes a tear, and always contain a lesson of devotion, obedience or purity !

How frequently the wayward little girl of the day interrupts the reading with her tears, and kissing her mother, asks pardon.

How the soul is elevated, the heart strengthened in love of duty by the father's reading of a page where fidelity to God and country, and the accomplishment of duty are traced in the beautiful language of Racine or Corneille.

How the mind and judgment are broadened and rectified by these readings with their occasional interruptions of reflections, remarks, commendations, or criticisms !

And in the end this community of instructions establishes a conformity in the minds and hearts of the family, they live in

the same atmosphere of thought ; they understand one another better, for their ideas are drawn from the same sources. This family reading has other results A book chosen by the mother, a specially selected passage, can sometimes convey a lesson to all in a way which offends no one. No doubt tact is required for this, but what pious, devoted woman is without it ?

Other times the reading itself prevents a quarrel ready to break forth at the slightest word, by diverting irritated minds to other thoughts. It restores the harmony which perhaps a trifling discussion at table has interrupted. It spares the aggressor the mortification of an apology, and the aggrieved the embarrassment of receiving it.

How many resources there are in this mode of recreation. And if some days books do not seem so suitable, have you not a portfolio of new engravings to look over, some new music to try ?

## MUSIC.

Music ! Behold another delightful means of relaxation ! For several years at school you have given a great deal of time to music ; why should you not devote the knowledge you have acquired to your parents' entertainment ? Let your heart guide you in your selections ; sometimes it will be a joyous song, or a comic ballad, or a devotional chant, or again one of the old romances which your mother sometimes sings, or finally some battle song, a favorite of your father's.

## LIBRARY.

We cannot specially designate the books which may be read. We leave the task to prudent mothers, aided by the counsel of him who directs her conscience. We only ask that each house have its little library which will receive each year the addition

of a new volume, give the prize books you received as a young girl the place of honor. Love good books, those *friends* ever ready to while away the hours of suffering, to shorten a long rainy day, to cheer you in a winter storm. Those *faithful counsellors* who know not how to flatter or to lie. Those *amiable hosts* who share your pleasures and afford you a means of preserving them, who console you in your trials and ask nothing in return.

Those *messengers of God*, who speak to you of His Providence, tell you of His goodness, and show you souls like yours in the path to heaven, making their way through the thorns of life towards the heavenly country.

A house is not complete without its library. One day an old gentleman, on having his books transported into its study, joyfully exclaimed as he surveyed them, "I feel as if I was lodging old friends in my room; now I will no longer be alone."

But let me give you a simple counsel,

my child : *Keep no book which you may be tempted to hide from your mother*

### GAMES.

For winter evenings round the fire there are those little parlor games in which may largely mingle a humor which is always delicate, and a wit which knows not how to wound.

How merrily the evening speeds with amusing charades, ingenious little mystifications cleverly contrived and still more cleverly divined, merry, apt replies to puzzling questions, etc.!

We can suggest no special games here, but we regret that some one has not devoted a few hours to making a collection\* of those pretty little trifles which add so much to the evening reunions of a family, diverting the mind from graver cares, and contributing even to their moral welfare

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\* There are a number of such collections in English.—*Translator.*

by dissipating *ennui*, and filling the void created by the cessation of active duties.

We sincerely pity those persons who cannot descend to children's games for a few moments; neither a teacher or a mother is ever of this class. As for those persons who no longer know how, or are unwilling to be again a child, or particularly, will not suffer others to be one before them, there is something wrong about them, and I would not have such people for my friends.

Besides these games for the smaller and larger children, there are others which I call more serious, and which are for the young girl an occasion of devotion and merit.

The father of the family likes checkers, backgammon, cards, and accustomed to these evening amusements he is dissatisfied, and misses them when he is obliged to sacrifice them. Usually these games require a good deal of thought and attention; they are not a relaxation for you,

my card ; they are for your father. Your duty and your heart in unison here tell you to smilingly come forward and challenge your father to one of his favorite games.

A woman is in her place at a card-table only when devotion or consideration for others impel her to join the game ; and in such cases she must never let the obliging motive which brings her thither be apparent. To do so would be a great rudeness, and destroy the merit for heaven of her art of amiability.

#### FLOWERS.

There is another source of relaxation which, though not exclusively for the evening, yet affords a family much pleasure almost every year : that is the *culture of flowers in the parlor*. Special books give the manner of planting and preserving them. We have only to do with the moral side of the subject.

"I would always," said a philosopher, "mistrust one who liked neither flowers nor children, and when I see a few carefully tended flowers, waving in the breeze of a young girl's window, I say to myself, industry and virtue dwell there, and I am tempted to pause and listen whether the voice of an angel does not reply to the hymn chanted by the young girl."

To love one another there must be some similarity of disposition, and the heart which finds pleasure in daily cultivating and watching the growth of a flower, rejoicing in the appearance of each new leaf, such a heart is more inclined than another to virtue. The love of flowers presupposes simple, innocent tastes, the absence of noisy pleasures, a love of home, an orderly house, and a very fresh but very modest toilet.

Happy the children who have early been inspired with this taste, and who have preserved it and felt it grow with their years.

If you are allowed a little corner of the garden, you will find it more attractive ; but cultivate at least a few flowers in the parlor. They make now real *jardinières* so pretty and inexpensive that a child with a taste for flowers can easily gratify it.

#### FAMILY HOLIDAYS.

We do not speak of relaxations enjoyed at home but without, such as walks, distant excursions long planned, the picnic meals on the lawn in the pleasant Spring weather.

There are other *holiday times* enjoyed round the hearth. Birthdays, anniversaries, feasts of patron saints. . . Oh ! let none of these days pass unnoticed. Never forget a member of the family—father, mother, brother, sister. Offer a bouquet, a few loving words of congratulation, a little gift made by yourself, or bought with your pocket money. Let everybody feel happy on these days ; give the servants

themselves some little gift, gratify them by a richer repast.

Nothing touches the hearts of a family and binds them more closely, than the observance of these days.

At such times particularly let our dear parents find in us the demonstrative tenderness of our childhood days. Alas ! why must we as we grow older feel ashamed of the frank, loving demonstrativeness of our early years. We hardly dare to caress our parents any longer, and this feeling of awkward shame descends into the heart and diminishes the affections. Hence follow indifference, then estrangement, which fill family life with so much sadness. Observe well, and we will find that from the day we neglected to embrace father or mother, brother or sister, on meeting in the morning, or before separating for the night, we began to love them less.

Oh ! let us always love each other, with the fervor and frankness of our early years ; and if as we grow older there is a certain

restraint to be observed before strangers, let not this restraint exist in the privacy of the family circle.

#### FAMILY PRAYER.

But do you know what preserves affection? Ah! doubtless we must see one another and manifest our mutual love, but above all we must pray together.

Union of body, says a pious author, is not equal to union of soul. The first is not always possible, the second always is.

What a sweet pleasure and joy it is to be able to say to oneself: At this present moment the soul that I love shares my thoughts, repeats the same words, and though separated by distance, our petitions ascend together, uniting in an indissoluble union at the feet of God, who no longer distinguishes them and receives them as if emanating from one heart. O! loving hearts who would always preserve your

love for one another, say the same prayers together.

And if for mutual love it is not necessary to know one another, if it suffices to pray the same prayers with the same intention, permit me, dear children, whom I do not know, but whom I would have so holy and so innocent, permit me to ask you to say for our mutual sanctification the prayer of our Good Master; "*Our Father, who art in heaven.*"

## APPENDIX

### TWO HABITS.

Under the above quaint title, a mother of a family writes in her memoirs, the touching pages which we are about to add.

Read them, young girls, and do not forget them in times of trial which God reserves for you and which will come to you as they have come to your mothers. How fortunate it will be for you then, if you also have contracted these two habits!

“We were poor, very poor. Only the most assiduous labor and strict economy procured us the necessaries of life. And yet my father was never sad.

“‘Our funds are very low,’ he sometimes would say. ‘How I will sleep to-night! There is no softer pillow than confidence in God. It seems to me that when we have least I rest best.’

“Rarely did Providence disappoint this filial confidence ; we did not know how, but timely succor always came.

“I do not give details. I prefer to send those who read me to consult their own experience ; let them have the courage to imitate this confidence, and they will see how the Providence of God cares for those who trust in Him.

“And would you know to what my father attributed these divine, always new, always inexhaustible attentions ? To two habits which he called family habits, and to which he clung in a singular manner.

“The first was that of *family prayer*.

“I believe he was accustomed to say, for Christ Himself has said it, that where two or more are assembled together in His name, He is in their midst, and it is very certain that He does not come among them empty-handed. So great a Monarch has always some gift about Him.

“Therefore, every morning and evening (except the mornings of the very busy

harvest time) we had to all assemble, and each one in turn said the prayers aloud. An extra 'Our Father' was nearly always added for our present needs, and this my father always said himself.

"It is my place as chief, as head of the family, to represent to our heavenly Father, the wants of the little flock.'

"His tone was always grave, and frequently full of emotion when he recited this beautiful prayer; we were particularly struck with the manner in which he pronounced the words: *Thy will be done on earth as it is in heaven.*

"Certainly, in my opinion, it was to this touching appeal of our good father, that we owed the marvellous interventions of Providence in our behalf.

"The second habit which my father had established among us, was that of never allowing a day to pass without having at least one member of the family assist at *Mass*, and make a visit to the *Blessed Sacrament*.

“‘At least one,’ he used to say, in his gentle, grave tone, ‘at least one among so many of us, should go to give the good God tidings of the others.’ It is like a deputy whom we send to make known to Him our welfare and our wants. It is like a bird which goes to sing for the brood.’ It is needless to add that he took upon himself the role of ambassador as frequently as possible.

“I never will forget this incident, which I am going to relate to you.

“It was an evening in August; the weather had been excessively warm, and a storm was threatening towards the end of the day. Our poor harvesters had been delayed in their work, so that they were straining every nerve to get the hay in before the storm broke.

“They finally succeeded, but the last load scarcely was under cover before loud claps of thunder and blinding lightning heralded a tempest of wind and rain; the latter fell in torrents; I never in my life saw such a storm.

“ My father then remembered that he had not paid his usual tribute—*a visit to the Blessed Sacrament*, and in spite of all remonstrances, in spite of the wind and rain, and the fact that the church was at some little distance, he would absolutely make it, and did so, devoting even a little more time than usual.

“ ‘Now,’ he said, on returning, drenched through and through, ‘I can sleep in peace. I never rest well while I have a debt to pay, and money in my purse.’ ”

## II.

### TWO HOUSEHOLDS.

The following trait borrowed from a German author, contains in practice the greater part of the details mentioned in this little book :

“ I enjoyed a certain competency at a period when, master of my own actions, I married. My little fortune was increased

by that of my wife's, and the future opened very smiling before us. We were both happy ; we worked with an ardor which should have doubled our means, yet at the end of each year it was with difficulty that we could begin the new year without going into debt.

" Not far from us lived a young man, about our age, and like ourselves, recently married, who in consequence of his near neighborhood, became an intimate friend in the house.

" He worked no harder than I did, his income was considerably less than mine, and I knew that each year he laid by sixty or eighty dollars.

" 'I do not know how George manages it,' my wife said to me one day.

" 'No doubt he economizes more than we do. Could you have the courage, my dear wife, to imitate him ?'

" The following Sunday we went to see George, and led the conversation to the subject of economy. ' We economize very

much in the expenses of the table,' said Mme. George. ' The times are hard, everything is dear, but one can manage. We have plenty to satisfy our hunger, and if the dishes are not so very savory, they are wholesome.'

" ' Now for some time we have given up coffee ; we take instead, a good soup, and we find we are wonderfully well. Coffee and sugar frequently go up in price, while our soup is never dearer one time than another. At dinner we have meat and vegetables ; at supper, porridge and cold meat. We only add a third dish, and a dessert on Sundays and feast days.

" ' We rarely drink pure wine, and in this way we preserve our health and our good humor, without ever completely emptying our purse. The most delicate dishes are not as savory as the anxiety of debt is bitter.'

" When we returned to the house, my wife said : ' That is very good ; we can certainly retrench something ; but life is

not worth living with such poor fare. Let us try first one dish less at dinner, a dessert less at each meal, then we will see.'

"This wise resolution was executed, and other little economies added to these ; but alas, we were still on the point of borrowing, while at the end of the year, George again had sixty or eighty dollars to lay up.

" 'I do not know how he manages to do it,' my wife said.

" 'Doubtless he economizes more than we. Would you, my dear wife, have the courage to imitate him ?'

" We made another visit to our friends, and again discussed the subject of house-keeping.

" 'It is very difficult,' said Madame George, 'the days are short, but we manage. Everything is done at a time fixed for it ; we rise at five, at seven we take our porridge, at noon we dine, at seven we take our supper, at nine we go to bed. We observe the same hours in winter that we do in summer.

“ ‘ It is incredible, my friend, how much work can be accomplished between two nights when one is industrious and regulates in advance the time to be employed for each duty. Besides, we are very particular to keep everything in order, and in its place, so that we never have to complain of anything being lost, for there is nothing about us which is not in the place assigned for it, consequently we never have to lose five minutes or a quarter of an hour looking for keys, scissors, or anything else.

“ ‘ I am sure I could find even a pin or a needle in the dark.

“ ‘ In this way I always have plenty of leisure to make clothes for the children, and I require neither nurse or seamstress.’

“ On our return home, I said to my wife, ‘ Remember about the early rising, and the keys always in their place, which can be found at any moment.’ She understood me. For some time order reigned in the house ; we were careful to frequently

consult the time-piece, and everything was in its place, but gradually the keys began to be missing, and necessitated a search for them. There was very little difference in our expenses, while George, at the end of the year, again laid by sixty or eighty dollars.

“ ‘I do not know how he does it,’ again exclaimed my wife. ‘He must economize more than we,’ I repeated. ‘Let us go and see him once more.’

“ We went to him and directly asked him how he could manage his household expenses so well, when the price of provisions was continually going up.

“ ‘It is very simple,’ he replied ; ‘what we lose in one way, we gain in another.

“ ‘Formerly, I went out in the evening to amuse myself with friends ; my wife paid a few visits, and invited one or two persons to dinner. Now we stay at home more. Can one find pleasanter society than one’s own family ?

“ ‘We have discovered that our games

with the children and old people Winter evenings, round the hearth, and our walks together in the pleasant seasons, possess a charm which our outside pleasure parties never afforded us.

“ We mutually celebrate one another’s birthdays, and every member of the family, from baby to grandmother, has a celebration and a superb feast. And all this affords us more happiness, and occasions us less expense, than the new dresses, shawls and laces, necessary for our visits and receptions.’

“ We returned home, decided to follow these counsels.

“ And the next day I had put up in our sitting-room, in large letters, the following words, which recalled to us the cause of George’s prosperity:

“ *Labor, order, sobriety, love of home, perseverance.*”

END.

*June 20th, 1879, Feast of the Sacred Heart.*

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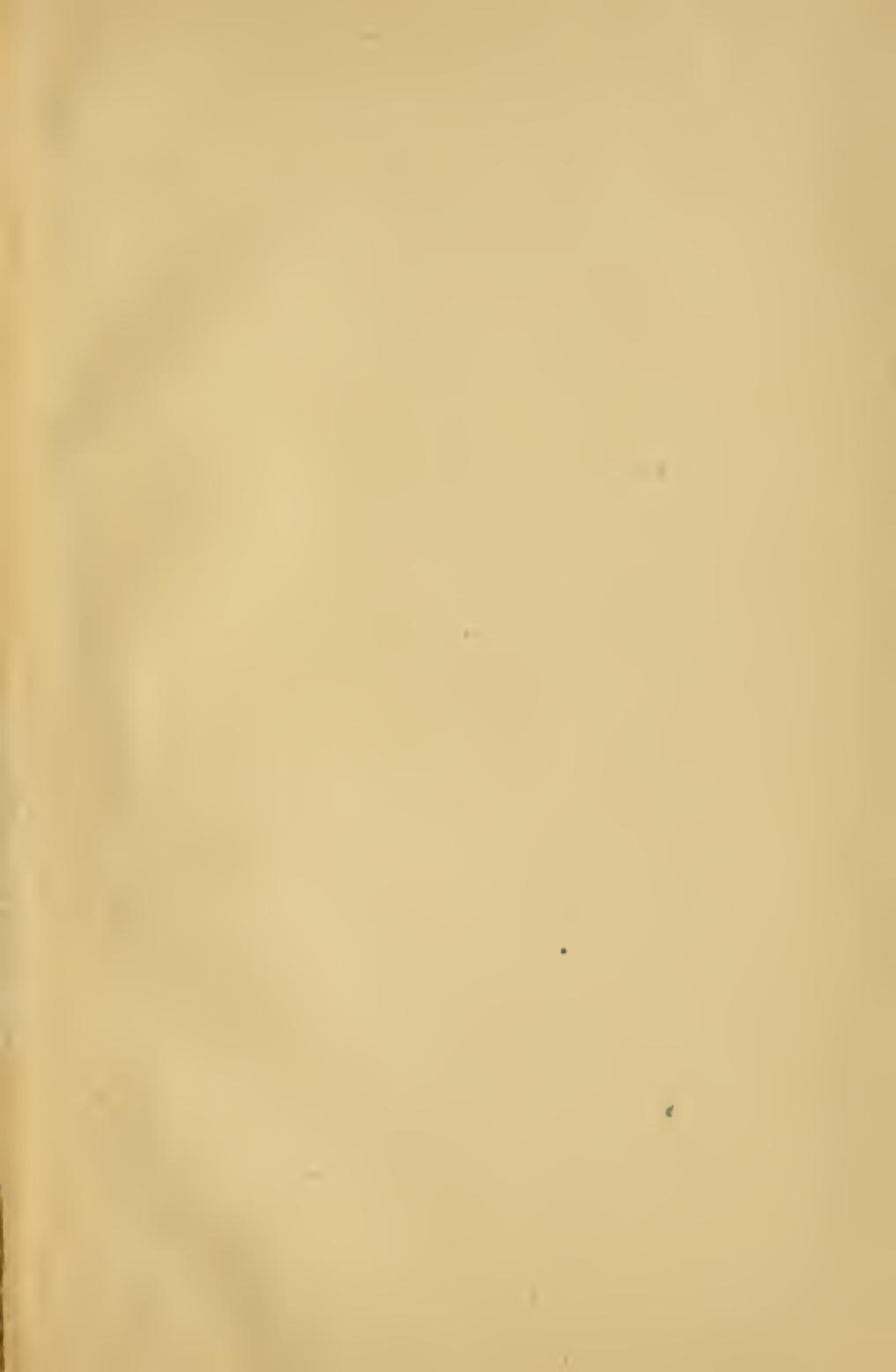
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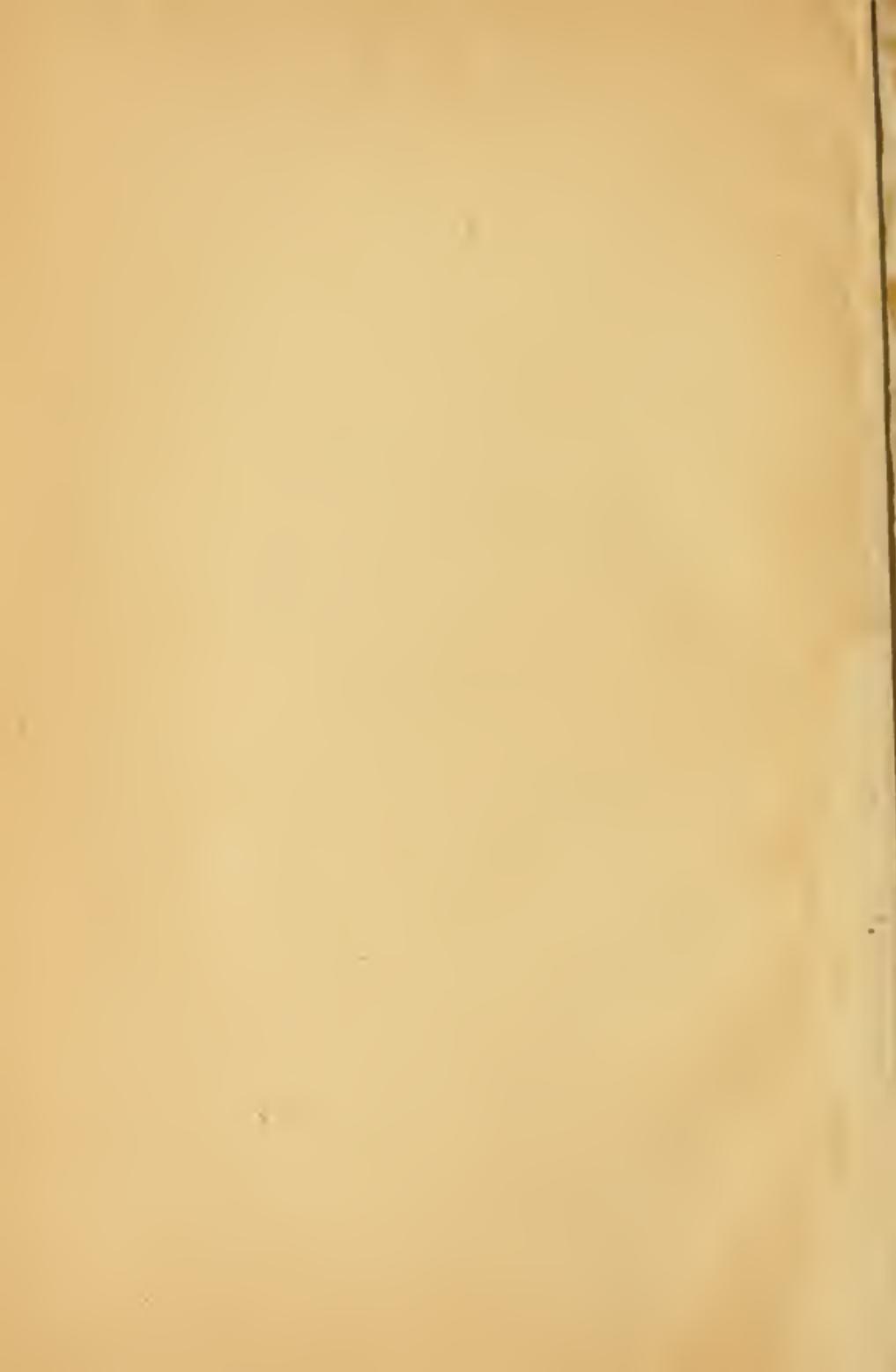
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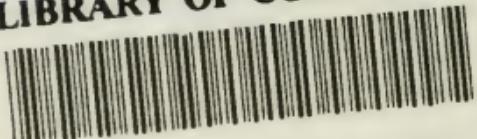








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